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UNITED STATES OF AMERICA.

A VOICE

FROM

SOUTH AMERICA.

BY

CAPTAIN ALLEN F. GARDINER, R.N.

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ERRATA.

Page 63, line 11, for *an* read *no*.

— 97, — 14, for *every* read *any*.

A VOICE

FROM

SOUTH AMERICA.

CHAPTER I.

The writer of these few pages has but one single object in view, to lay before his fellow christians, in as concise a manner as possible, the result of several years investigation, as to the practicability of establishing Protestant Missions among the Aborigines of South America ; but as the subject cannot be pursued with the necessary distinctness, without previously giving some brief account of the actual state of the Spanish American Republics, which either include, or border upon the Indian localities ; it is proposed in this first chapter, which may be regarded as introductory, to give such particulars

as may be absolutely necessary, but with exclusive reference to the moral condition of the people.

In the remarks which I am about to make, it is neither my purpose, nor would it be just, to lift the veil of individual character, or unnecessarily to expose the blemishes or vices of a people, with whom I have for some time been associated. A far more charitable method is within my reach, and one which will as fully illustrate the points on which I purpose briefly to touch. In the occupation of husbandry, it does not require any practical skill to predict the nature of the crop, which will follow the sowing of any particular seed—it may indeed be partial or abundant; it may be laid by tempests, or injured by blight; but still, it is precisely the plant which was expected to appear. Now, if we apply this reasoning, or rather this unquestioned fact, to the subject before us, we cannot fail to arrive at a just estimate of the moral condition of the people in question.

Whatever we may attribute in the formation of national character, to political institutions, climate, internal tranquillity, or the reverse; the two grand and cardinal elements, which combine to form the morals of a people, are education and religion; and it is only in proportion as they are intrinsically sound, and not merely run parallel, but are inseparably intertwined, like the equal strands of a cable, that we are warranted to expect the highest and

the most beneficial results. We have then only to make these two enquiries; what is the character of the education and the religion inculcated in South America?—Unhappily, we have peculiar facilities in replying to this general question, as there is but one uniform system pursued and tolerated, with but here and there an individual exception, as in Montevideo, and Valparaiso, throughout the whole of these Provinces.

First then, with respect to education,—and I would here premise, that it would be as unfair, as it would be unwise, to compare the progress of the countries we are speaking of, with that of any of the settled States of Europe or North America. The circumstances of South America are peculiar; she has had much to struggle against. During the dominion of Spain, which continued for about three centuries, no encouragement was given to the Creole population, to make any advances in mental improvement, in consequence of the monopolies and reservations in favour of her European subjects. No sooner was the colossal power of Spain in the Indies shaken to its centre, than a host of sovereign states emerged from the wreck. Private jealousies, and public feuds, like rank weeds in a neglected soil, were immediately engendered, and it has too frequently happened that, instead of mutually assisting each other, when that friendly aid was most needed, external wars and internal disputes gathered, as the

years rolled on. A quarter of a century has now elapsed, since the Spanish yoke was broken, and the greater part of that period, as respects many of the States, has been wasted, in adjusting rival pretensions to place and power. The effect which these suicidal wars have had upon the manners and morals of the people, more especially in the States bordering upon the Rio de la Plata, and lower Paranà, where the storm has chiefly raged, is lamentably apparent. The wanton cruelty and inhuman unconcern with which man's blood has been shed, on the most trivial occasion, is scarcely credible; the natural consequence of which has been to foster in the midst of the community, a race of ruffians, who are ready to perpetrate, for the slighest prospect of gain, any tragical and bloody deed.

In the province of Cordova, so recently as 1843, no less than seventy or eighty of these freebooters, under the direction of a Postmaster named Castillanos, were banded together for the express purpose of way-laying, robbing, and sometimes murdering travellers; and it was by a merciful providence which directed my path, that I escaped their hands. But for the difficulty of obtaining horses, which prevented me from leaving Cordova, as early as I had intended, I should have taken up my quarters at the very Post house, "Carnero," which was kept by the chief of the band, and to which I had by a kind friend, been recommended; so secretly were

their purposes carried on. Shortly after I had passed, a quarrel respecting the distribution of booty, induced one of the robbers to reveal the whole plot, together with the names of his associates, to the government, on which several were apprehended and shot, but Castillanos, who was the chief offender, after a short confinement in prison, was, I am told, sentenced to—what will the English reader think,—serve in the army!

But powerfully as these causes operate to sap the foundations of morality and to retard the progress of education, there are other obstacles to improvement; some of which, in all probability, will long remain, while there are others which cannot be remedied. I allude to the state of the population, which is not only thin, but widely scattered; partly in consequence of the natural sterility of the soil, and the deficiency of drinkable water, and partly from the want of emigrants, to supply the place of the multitudes which were swept off, or driven from their lands, by the exterminating wars which preceded the conquest of the country, by the first Spanish adventurers. This is the character of whole districts in the north of Chili, in Peru, Bolivia, and the province of Santiago del Estero: and I think I speak within bounds, when I say, that full two thirds of Bolivia, and a very large portion of the last mentioned province, is a wilderness.

Let us now take a brief glance at that, which of

all others is, or should be, the most important element in all sound education—the religion professed and inculcated in the countries referred to. It would be mere waste of time to enter at large into this subject, as the doctrines of the Church of Rome are unhappily but too well known to require any elucidation here; a few short remarks will suffice to carry on the thread of the argument, and to show how little it is capable of doing, even to check the vices which it virtually condemns, or to raise the standard of morality among those whom, (with a latitudinarian charity, extensive as the limits of its influence,) it regards as the "Faithful." Even were its doctrines coincident with those which are found in Holy Scripture, I would ask what could be expected in a country where the authorised teachers and guardians of religion are themselves living, for the greater part, in a state of concubinage? where the appetite for sin may be indulged with impunity on certain prescribed days, in virtue of an exemption in favour of crime, issued by the Head of the Church, and offered for public sale at a stipulated price! Again, I would ask, what kind of morality is likely to result from a system which, with the most glaring inconsistency, marks out two opposite roads as equally safe and leading to the mansions of eternal bliss—the one narrow and rigid, trodden only by the ascetic, the other broad as the most devoted sensualist could wish. Those who select the first are en-

couraged to expect, not merely favour and acceptance with God, on account of their own works, but to anticipate a period when they shall be enabled to love and serve Him, even more than he requires of them ; and, thereby, through the superabundance of their gratuitous acts of piety, to create a sort of sinking fund, for the special use and benefit of those whose lack of duty requires this friendly supplement.

The other, and by far the more frequented path, is equally gilded with anticipations of future glory, though the motto over its portal might literally be—"Let us eat and drink, for to-morrow we die." Let the precious period of life be spent as it may, it is presumed by those erudite expounders of Holy Writ, all will terminate well, provided in his last hour, on the very threshold of eternity, the dying person receives, at the hand of some friendly Priest, a consecrated wafer. At that solemn period, though perhaps in speechless imbecility, and in the very article of death, a fatal assurance of *ultimate* pardon and acceptance before that God, whose commands he has, perhaps, disregarded during the whole period of a long life, is infused; the fallacy of which, (it may be but a few moments afterwards) the realities of eternity awfully and irrevocably reveal.

Still, in the face of these several hindrances, physical, political and religious, education is on the advance. In almost every town and village, there is a

school, where reading and writing, and the first rudiments of arithmetic may be acquired; and, in some of the capitals, such as, Buenos Ayres, Lima, Cordova, Santiago de Chile, and Chuquisaca, there are colleges, where Latin, History, Geography, Logic, &c, are taught. But there is almost an absolute dearth, not merely of native, but of foreign literature; so that, with the exception of some few of the principal cities, which are resorted to by foreigners, a person may travel through the length and breadth of the land without meeting with any other description of book than a few translations of French or English novels, here and there a volume on medicine, and an endless number of catechisms and mass books. As might be supposed, the public mind is, generally speaking, totally uninformed on all subjects of science and literature, so much so, that I have been gravely asked, by otherwise intelligent persons, whether Japan was not near to Great Britain; whether London was in England, or China far distant from Cape St. Vincent in Spain!

The intercourse with foreigners, which, since the revolution, has been yearly increasing, has not been without its beneficial results, more especially in Montivedeo, where former prejudices are gradually giving way, and there is much to encourage the hope that Protestanism will ere long be tolerated. Other influences are also in slow and silent operation,

which may eventually lead to the same result, but which it is not necessary here to specify.

But, in order to obtain a just conception of the present state of Spanish America, we must bear in mind that the republicanism which has lighted upon those often distracted provinces, bears little resemblance to its northern prototype; retaining indeed the name, and ostensibly the form, under the shadow of which a despotism lurks, which in Turkey itself could scarcely be rivalled. A few instances will suffice to confirm this assertion, which truth extorts. In the year 1836, eighty Indians from the neighbourhood of R°. Negro, fell into the hands of the Buenos Ayrians, and were conveyed by sea to the capital as prisoners. They had scarcely arrived, when orders were issued by the Governor, General Rosas, that they should be executed. They were accordingly marched to the esplanade, in front of the Retiro barracks, and being drawn out by ten in a company, were there publicly shot by a party of soldiers appointed for the purpose. In 1839, doctor Vincente Maza (President of the National Assembly) together with his son, were murdered in their own residence, by the secret agents of the same individual. In 1840 and 1842, the most dreadful massacres were daily perpetrated by that atrocious band, called "La Mashorca," who are the legalized assassins of the Buenos Ayrian Government. On the first occasion, which continued for more than two months,

it is computed, that no less than 200 persons were cut off by nightly assassinations; and about an equal number during the latter period, which lasted for about three weeks. Mounted parties of these "Mashorca" during those days of terror (in 1840) traversed the streets throughout the night, ordering their victims summarily to mount behind them, and being thus conveyed to the outskirts of the city, their throats were unceremoniously cut. In 1842, these deeds of blood were perpetrated in open day, and when the number of bodies were sufficient to load a cart, they were conveyed to an open vault prepared for their reception, into which they were cast without christian burial. Two cases, on account of the circumstances of consummate barbarity which attended them, stand out with a dreadful notoriety—the first a Spaniard, whose partner in business was known to be favourable to the cause of General Lavalle (the principal opponent of Rosas, who fell in an attempt to wrest the Government from his hands.) This unfortunate individual was summarily seized and cast head foremost, while alive, into a cask of pitch, his legs being broken on the edge of it, in order to enable them to force in the whole body, which it was otherwise too small to contain. Fire was then set to the pitch, and the whole was consumed together. The other case was not less revolting to humanity—a young man who, with several others, had been condemned to death, was

being conveyed in a cart to the place of execution. On passing a house in the "Calle 25 de Mayo," before which several Englishmen were standing, he waved his hat exclaiming, "Thank God, there are still in Buenos Ayres some individuals who are free, and can raise a hearty 'Viva' for liberty." On hearing these expressions, the officer in charge of the escort, ordered the cart to stop, and immediately reported the circumstance to the Governor; who directed, by the return of the messenger, that the offender should be deprived of his tongue, which was accordingly cut out on the spot. The cart was then allowed to proceed, and in less than an hour from that time the whole party which it contained, including the young man who had been so wantonly tortured, were shot. It has been computed by a competent judge, Senor Yndarte, that during the government of General Rosas, up to the latter part of 1843, no less than 5,884 individuals have been cut off by his orders. The dreadful catalogue, according to his published statement, is transcribed below:—

Died	by poison	4
	by cutting the throat .	3,765
	by shooting	1,393
	by the poniard. . . .	722
		5,884

The system of espionage has been so long and so generally practised throughout the Argentine Provinces, that it is regarded as a matter of daily routine and a necessary means of supporting the government. Confiscation of property and summary banishment, without the shadow of a trial, are not unfrequent occurrences in any of these self-named Republics. The frontier towns of almost every sovereign State, contain many self-expatriated individuals who, either from real or alleged political offences, dare not venture back to their own country. While I was in Cordova, in 1843, Mr. Tait, an Englishman, who had been some time residing in that city, was suddenly taken, without any opportunity for appeal, from his house to the public prison, where for several days he was confined, for having expressed his satisfaction at the account which had just arrived, of the capture of the Busco, a small port near Montevideo, by the troops of Revira, the opponent of Oribe, and consequently of Rosas.

Military power is, in fact, almost universally the main spring and basis of all civil authority in these Republics, the constitutions of which are often as short lived as the President's tenure of power; few of them resisting so favourable an opportunity of making some material alterations during their respective periods of office.

There is no want of public men, in the literal sense

of the word, throughout the country; but there is a lamentable deficiency of public spirited men; the greater part struggling for power, as the key to some ambitious design or personal profit, rather than as a means whereby they might confer durable benefits upon their countrymen.

The revolutionary earthquake, which has broken the sceptre of a mighty Colonial empire into almost innumerable fragments, has, notwithstanding many and serious drawbacks, opened out some promising vistas through which the Christian looks with anticipations of future good. Like individual character, each distinct state has something peculiar to itself in its laws, its internal policy, and the general tone of sentiment among the people; so that it occasionally happens, that what it would be either rash or futile to attempt in one, may be effected in another. For instance, in Cordova or in Catamarca, the Agents of the Bible or the Religious Tract Societies, would find little encouragement—nay, on my departure from the former city, a notice was placed at the door of the principal Church, calling in all the books of those Societies, which had been previously sold or distributed, under the penalty of excommunication, should they not be given up to the ecclesiastical authorities within a specified time. Many were in consequence delivered, and being thrown together in a heap, were burnt in an open court behind the Church. From the great influence

of the clergy in Cordova, and its numerous Churches and Convents, it has obtained the name, to which it is justly entitled, of "Roma chica"—(Little Rome.)

It is principally to Cordova and Catamarca, that the Jesuits, who were invited to Buenos Ayres by Rosas, and afterwards expelled by him for their want of obsequiousness to his dictates, have established themselves. Several of this order are likewise to be found in Valparaiso, where their influence is gradually increasing. Both in Buenos Ayres, and in Montevideo, Religious Tracts in Spanish have been printed, which in other places could not have been effected; and there is scarcely a district, from the Isthmus of Darien to the Island of Chiloe where, with ordinary percaution, they may not, together with Bibles and Testaments, be distributed, and in many instances sold. In this opinion I am strengthened by the best of all tests, experience; and I rejoice in this opportunity of assuring my fellow-christians, that South America, far from being closed to the efforts of the friends of Bible and Tract distribution, is still open, and loudly calls for their most strenuous exertions. In that quarter of the world, three or four travelling agents might be most advantageously employed, and it is sincerely to be hoped, that the facilities which are now afforded by the West India and Pacific steamers, for visiting in detail some of the most commercial ports of that continent, will not be overlooked; and that some more systematic

and continuous efforts than have hitherto been made, will be set on foot; if not to supply the spiritual wants of a vast population, at least to neutralize the effects of those pernicious novels, chiefly from France, which are continually finding their way across the Atlantic.

CHAPTER II.

As the preceding chapter contains all that is deemed necessary to say respecting the South American Republics, by way of introduction, we will now pass at once to the subject which has been mainly in view throughout—the actual condition of the Indian Tribes. It is worthy of remark, that the further we go northward, until we reach the states bordering on the Caribbean sea, the greater are the number of the aborigines, which are found intermixed with their conquerors; while, proceeding in an opposite direction, the reverse, with few exceptions, obtains.

In Peru, in Bolivia, in Paraguay, and in a portion of the province of Santiago del Estero, whole communities of Indians are incorporated with the Spanish-speaking inhabitants, and are living securely among them. These are what are popularly called the reduced Indians; more or less civilized, and acknowledging both the religion and the sovereignty of the states within the limits of which they live. The aborigines form the greater part of the popula-

tion of Paraguay; and, consequently, their language, the Guaranè, is much more generally spoken than Spanish: while, in Peru, and Bolivia, and in the southern portion of the Argentine Republic, there are whole districts where Quichua (the ancient language of Peru) still prevails; insomuch that, in order to understand their servants, and to transact the commonest business in the market, or the retail shops, the gentry of those parts of the country find it absolutely necessary to acquire the Indian tongue. Traces of this language are to be found far beyond the limits within which it is at present spoken; thus the name given to the R° Pilcomayo is composed of two Quichua words, "pilco," signifying red, and "mayo," river, an appellation which very accurately describes the appearance of its waters, which are turbid and of a reddish colour. The term "Chaco" is likewise derived from the same source, and in Quichua signifies an impediment in the road, occasioned by the falling or hewing down of trees in a forest; when a number of trunks and boughs lie confusedly one over the other, obstructing the passage; descriptive, no doubt, of the difficulties which a traveller would occasionally meet with in traversing that part of the country. Even among the Chilidugu speaking tribes, such as the Araucanians and the Puelches, the name given to the Supreme Being, is evidently obtained from the Quichua; in that language it is Ynti, in Chilidugu it is Anti, the diffe-

rence being too slight to leave room for any doubt as to its origin, especially as the Peruvians were eminently worshippers of the sun, and the term in question is equally applied by the Tribes to which I have alluded, to that orb, which they all regard as the residence at least, if not the essence of the Deity.

During the period of the Spanish rule, it was a maxim that every Mission, after the lapse of forty years, should become a "Curato," or Parish, so that by this process, the Indian locations, one after another, were annexed to the State; the Civil authorities following closely upon the heels of their pioneers, the Jesuits, and after their expulsion, the Franciscans. The bare remembrance of this very general result, although the regulation itself has become obsolete, is, to this day, one of the most powerful hindrances to Protestant exertions in behalf of the Indians of this continent; as the Spanish American authorities are ever disposed to regard all such attempts as emanating from the respective governments to which the Missionaries belong, and are doubly jealous of their proceedings, considering them as precursors to a more direct attempt to establish a claim to the territories in which they have resided. We shall look in vain for any mementos of Jesutical zeal, among the Indians of that vast and almost unknown territory, which extends, with comparatively little interruption, from the Gran Chaco

to the Straits of Magalhaen. Whatever they may have accomplished is now obliterated, and it is well known that on these interior Tribes, they made little or no impression,—they are still as independent of foreigners, and as ignorant of true religion, as they were on the day when Columbus and his companions first set foot upon their shores. The treatment which they received, in the first instance, at the hands of the Spaniards was, invariably the same; nothing could satisfy these bold yet unprincipled adventures but their entire submission; and, wherever this was refused, every means was resorted to for their subjugation, including those of the most cruel and vindictive character; many individuals, as it is well known, having been cast alive into the flames, and there consumed, on no other pretext than their undaunted bravery in defending their country from foreign aggression, and endeavouring to break the yoke which was forging for their necks. By the overruling providence of God, bounds were set to this desolating flood which, had it run its fatal career, would have depopulated in its progress some of the fairest portions of this vast continent. It is only necessary to set foot on that part of South America which is washed by the Carribean Sea, and to traverse the province of Buenos Ayres, to be assured that this would have been the result.

Many of the unfortunate victims of this sanguinary system of colonization, doubtless took refuge in the

interior, compelled to abandon the lands of their ancestors to those who, as repects the northern districts referred to, gradually supplied their place by large importations of slaves from the shores of Western Africa.

The hardier frames and fiercer spirits of the more southern Tribes, warned by the fate of their northern brethren in Mexico and Peru, combined to inspire them with the unanimous resolution to repel the invaders, or perish in the attempt. A sudden and unexpected check was soon given to the hitherto victorious career of the Spaniards, who, after a long and fruitless struggle for dominion, were obliged to content themselves with what they had already so unjustly acquired. From that period (with very few exceptions) no attempts have been made to conciliate the hostile Indians, while those who had fallen under the Spanish yoke,—until that yoke was broken at the period of the Revolution,—were subject to a rigorous servitude in the mines, mitigated however in some degree, by an edict of Charles V. issued in 1542, which established and regulated the service called "Mita."

In Chile, two systems have alternately been adopted; at one period the utmost coercion, and the most strenuous efforts for conquest,—at another, a more pacific and conciliatory policy: but happily neither have proved successful in inducing them

to compromise their natural existence, and resign their well earned and dearly bought independence.

It is not a little remarkable to find, in the immediate neighbourhood of the first Spanish Settlements in America, which, for more than two centuries, were justly regarded as the citadels of their growing power, and the key to their possessions, not only in Peru and Chile, but also in the Philippine Islands, that there still exist several distinct races of aboriginal inhabitants, who have successfully resisted all their efforts for conquest; and are at this present time, not only in undisputed possession of the territories, which their ancestors owned at the period of the discovery, but are still independent of all foreign control. While on either hand the country has been swept of its original inhabitants, and they are margined by a population of whites and negroes of foreign extraction; they stand out in bold relief, like the rocky buttresses which line their coast, against which the billows of the Atlantic have lashed for ages, and still expend in foam their fruitless rage.

The principal body of these natives are found in the Mosquito country, south of Honduras—in the province of Darien, and in the northern extremity of that branch of the Cordillera, which forms the boundary between the States of Nueva, Granada, and Venezuela. Each of these tribes, as might be expected, from the severe lesson which they have

been taught, are extremely suspicious of foreigners, but more particularly those of the Guajiro nation, who inhabit the peninsula, washed by the Gulph of Venezuela on the east, and by the Caribbean sea, as far as La Hacha on the west. The Mosquitos, and the Darien Indians, are well known to the Traders from Jamaica and other parts, and as we have a Consul at Blue-fields on the Mosquito shore, and the young king is considered to have been placed by his father, the late ruler of the Mosquito nation, under the protection of the British Government, it is to be hoped that so favourable an opening for imparting to his people that knowledge which is " the beginning of wisdom " and the key to eternal life, will not be disregarded by those, " who sigh and cry for the abominations that are done in the earth." The Mosquitos are more numerous, and are a taller race than either of the other two nations —the Indians of Darien or the Guajiros (in English pronounced Wakeeros.) The following information respecting the Darien Tribes, was obtained from a gentleman who has been in the habit of trading with them in his own vessel for some years. Their territory commences on the North West at Cape St. Blas, and ends about midway on the eastern shore of the Gulph of Darien. The coast is fronted by numerous small islands, which, until the fishing season, are uninhabited, but during that period, are visited by the natives, who thus leave and return

to the huts and small villages which have been built upon them. They are of a copper colour; both men and women paint red marks upon their faces, and the latter wear a ring through the cartilage of the nose. They have long been attired in the blue calicoes, which they procure from the traders. These, together with tobacco, muskets, powder, and trinkets are exchanged for tortoise shell, cocoa, and cocoa nut oil. They reside in permanent habitations, and subsist chiefly by hunting and fishing.

They acknowledge one Supreme Being, but have a number of small wooden idols to which they appeal on various occasions, placing them around the hammocks of the sick, in the hope, by their means, to obtain relief for the sufferer. The dead are interred in half of the canoe which they possessed, which is cut for the purpose, and serves as a coffin, in which are also deposited all the warlike implements, fishing gear, and other articles, the property of the deceased, which are buried with him at some distance from their dwellings. The country is not considered to be unhealthy by the Europeans who have visited it; but the jealousy of the natives will not admit of their remaining long. They are received kindly, and may even take up their abode on shore, and mix with the people, near the entrance of the rivers: but they are not allowed to proceed far up, and, after a few weeks' residence, are told that they must leave the

country, an intimation which if disregarded, would subject them to the penalty of death. About four years ago, Mr. Archer, a Missionary of the Baptist communion, visited them from Jamaica, and continued with them for about four months, at the end of which time he was told, that to prolong his stay would be fatal, and that he must now return. While among them, he proposed, on the part of his Society, as I was informed, to purchase the Island of Pines; which was favourably situated, as a Missionary Station, but their consent could not be obtained, and the plan of course was abandoned.

As several of the Darien lads are employed on board the small vessels which trade on their coast, and there are individuals who speak intelligible English among them, advantages so great, in a Missionary point of view, should surely be turned to good account. How often have christians to blush at the fearless intrepidity, and patient endurance (in spite of every obstacle which climate and a treacherous people may cast in their way) which is exhibited by hundreds of those, who are seeking their fortune, (as it is called) in different parts of the world! Were we but as quick-sighted, and alive to the spiritual wants of our fellow creatures, as they are for the acquirement of worldly gain, we should not be able, as is still unhappily the case, to place our hands upon a map of the world, and point out so many regions, and islands, and districts,

where the fabrics of Manchester and Leeds and Paisley have obtained an entrance, but where no gospel messenger has ever set foot!

From all I have heard respecting the Wakeero Indians, they appear to be still more inaccessible than those of the Darien coast. No person without a strong escort, will venture among them from the neighbourhood of Santa Martha, and even then they are in continual danger of being attacked. About a year and a half ago, a French man of war Schooner was lost on that coast, to the northward of La Hacha, and the crew with great difficulty escaped their hands; numbers of the natives coming down armed to the beach, for the sole purpose of cutting them off, and pillaging the vessel. It is said that there is no intercourse between them and the whites on either side, and that they live almost exclusively by hunting.

But these are isolated spots; by far the greater part of the aboriginal inhabitants which still maintain their independence, are to be found in three great communities. 1st. On the banks of the Orinoco and Amazon, and their respective affluents. 2ndly. In the south and east of Chile, in those vast Pampas which extend from the frontiers of Buenos Ayres to the Cordillera; and lastly in those equally extensive, but generally wooded plains called the Gran Chaco; a region not less than 550 miles in length from North to South, and with a mean breadth of

about 150 miles; lying between Bolivia and the provinces of Salta and Santiago del Estero on the west, and Paraguay and Coorientes on the east.

Of all these people the Araucanians are the most civilized; and, as little is known of the Oronoco and Amazon tribes, although there are still some Friars residing on the outskirts of their country, we will commence with that section of the continent in which the Araucanians are found, before we proceed to give any account of the other great family of Indians inhabiting the Gran Chaco.

THE ARAUCANIANS.

The territory occupied by the Araucanian tribes, divides Chile into two unequal parts. It would be difficult to define its precise limits, as many encroachments, from time to time, have been made by the Spanish Americans; it may, however, be sufficient to state, that it occupies the greater portion of the country which is comprised between the two most important rivers in that region, the Biobio on the north, and the Calle-calle on the south; bounded on the west by the Pacific, and on the east by the Cordillera. The name "Araucanos," applied generally to the natives of this teritory, does not obtain among themselves, but was given to them by the Spaniards from Arauco, their principal fortress

on the Indian frontier, and which has often been the scene of bloody contests between both parties.

The Araucanians are composed of two principal tribes, the Picuntos and the Welliches, terms signifying respectively Northern and Southern people. Their nearest neighbours on the opposite side of the Andes, are the Pawenches, and further East are the Puelches. But one language, the Chilidugu, prevails among the aborigines of this part of the continent, being equally spoken on both sides of the Cordillera from the Atlantic to the Pacific.

Their government, in common with almost all the tribes of the new world, with the exception of the great empires of Mexico and Peru, is founded upon the Patriarchal form, out of which has grown up a system which may not improperly be called Republican. The country is divided into four districts, each of which is under the superintendance of two orders of Chieftains, called Ulman, and Apo-ulman; the latter being the superior in rank. There is also a still higher dignity called Toki, but this is usually conferred by election in a general assembly of the nation on the approach of war, or in other great emergencies. The supreme direction of affairs is then lodged in the hands of the Toki, who exercises the function of dictator, as long as his services are deemed necessary for the welfare of the state. The other two orders are hereditary. They have no priesthood or places of worship, and seem to have no

other vestige of religion than a belief in the agency of evil spirits, and of one Supreme Being, named Anti, whose residence they consider to be in the sun. They have suffered so much in their frequent wars with the Spaniards and their successors, that they have imbibed a deep-rooted distrust of all foreigners, who are not permitted to reside among them, and it is on this account that so few opportunities have been afforded of adding to the very scanty information which has been obtained respecting their customs and domestic habits.

History however bears abundant testimony as to their bravery, their patriotism, and their indomitable spirit, and it is no less admitted by those who have had any intercourse with them, that they are, when not excited by warfare, a quiet and industrious people. They have long been celebrated for making excellent pouchos, bridles, saddle girths, &c.; and these articles form the staple of a considerable barter trade, which is carried on between them and the Chilenos of the frontier districts.

Their houses are of an oval shape, formed of bent poles meeting at the top, and crossed by others at intervals; the frame being supported in the middle by a line of interior posts, fixed in the ground. They are thatched throughout with grass; no aperture being left for light, which is admitted by the door, besides which, there is always an opening left under the ridge pole, at each extremity of the roof, for

the escape of smoke, the fire being made on the ground, in the centre of the house. The door, which is placed in one of the extremities, admits a sufficient current of air to occasion the ascent of the smoke to the openings in the roof, so that little inconvenience is ever felt on that account; notwithstanding the blazing fires which are generally kept up within. Viewed from the exterior, these habitations bear a great resemblance to a large boat turned keel uppermost; and the more so, as the thatch, throughout the entire length of the ridge-pole, is drawn up into a high crest, like the mane of a mule, in the very part which would be occupied by the keel. There is no want of propriety in the attire either of the men or the women: the former wear woollen pouchos, the latter mantles of the same material, bordered or fringed, according to the tribe to which they belong. The ground is usually dark blue, with a broad chocolate-coloured border, woven in; but this gives place to grey which, without any bordering, is generally worn by the natives of the Southern districts. Indigo, which is employed for dying these home-spun clothes, is in such universal demand among them, that it has become the chief article of barter; and may almost be said, to be the currency of the country, nearly every commodity being estimated by its relative value in indigo. Although they are not migratory, they have a peculiar repugnance to living in large communities, and

from the period of their discovery, they have never been known to inhabit what might be termed a town; their most extensive localities being composed of several groups of widely scattered houses, seldom more than three or four being found together in one spot. These rustic dwellings, situated, as they usually are, beneath the shade of trees, and near some cultivated ground, beyond which, views of the lofty Cordillera are often obtained, give a picturesque and cheerful aspect to the country; which the Spaniards themselves admit to be the fairest part of Chile. They cultivate a sufficient quantity of wheat, barley, beans &c. for their own consumption, and besides rearing their own horses, have numerous herds of cattle, sheep and goats. The peniones, or seeds of the Araucanian pine, (a handsome tree which grows in forests on the slopes of the Cordillera) furnish them also with a very nutritious food, which they collect in the autumn. When cooked, the flavour is not unlike that of the chesnut, and as they will keep for some time, it constitutes, when the gathering season has been favourable, a great part of their diet.

THE PAWENCHES.

The nearest Indian neighbours to the Araucanians are the Pawenches, who derive their name from

Pâwen, (pine) the seeds of which, in common with the Araucanians, they eat during a part of the year, and which grows abundantly in that part of the country which they inhabit. Of late years, in consequence of the war which was made in 1832 by the combined forces from Buenos Ayres, and some of the other provinces bordering upon the Pampas, against all the Indian Tribes in that vicinity, the Pawenches have moved more to the southward, and are now only to be found in the valleys of the Cordillera, which face the province of Chillan, Concepcion, and Valdivia, and a limited district beyond. They are an industrious and pastoral people, possessed of numerous herds of cattle and sheep, living in skin tents, and occasionally migrating in order to obtain sustenance for their flocks. They manufacture their own clothing from the fleece of their sheep, of which there is among them a breed of a very extraordinary size. They seem to stand midway in the scale of civilization, between the Araucanians and the Pampas Indians; and there is good reason to believe that, by their means, each of those nations might be approached for Missionary purposes. During about five months of the year, from the middle of May, to the middle or end of October, they are cut off from all communication with Chile, by the deep snows which cover the passes in the Cordillera; but, during the remainder of the year, traders from the frontier of that Republic occa-

sionally visit them, in order to barter indigo, tobacco, and trinkets, for pouchos, bridles, and other horse gear, which they manufacture with great neatness and skill, and which are in great demand among the Chilenos of the southern provinces.

THE PUELCHES.

The term Puelches signifies eastern people, and includes all those Tribes which are popularly called the Pampas Indians. Although the effects of their depredations are to be traced in almost every direction, little is known of their domestic habits and locations, excepting that, like their neighbours, the Pawenches, and the Patagonians, they live in skin tents, are migratory, subsist chiefly by hunting, and the flesh of their mares, and are, perhaps, (not excepting the Arabs themselves,) the most expert and daring robbers that are known. The feeling between them and the Spanish Americans, of the adjacent provinces, is so bitter, that, whenever they fall into their hands, they give them no quarter, making captives only of children and young women. Among them unfortunately are to be found, in the present day, several deserters from the army, whom they are willing to receive, as they become the best guides and pioneers in their plundering expeditions. When headed by these ruffians, they are more formidable,

as I had an opportunity of seeing, on my return to a small village called La Cruz Alta, in the province of Cordova, upon which they had made an attack soon after I passed it, on my way to that city, in the latter end of 1843. They appeared in such numbers, between 400 and 500, that the small body of militia stationed there, considered it prudent to retire with the rest of the inhabitants, within an entrenchment, surrounded by a high cactus fence, the only description of fort to be found in those parts, but which has always proved a sufficient defence against their mode of assault upon horseback. Every house in the mean time was completely sacked, and numbers of horses and cattle were carried off; but, on this occasion, only three lives were lost; one, a soldier, the others, two women, who were sitting together, and were pierced by the same ball, fired by one of these wretched deserters. Troops of Indians are continually traversing the country, trailing their long spears at their horses' sides, and generally journeying by night. Excepting in those parts where thistles abound, and which I have often seen as high as my head on horseback, there is no security from their sudden approach, either by day or by night; but, even there, this protection fails as soon as the winter commences, and this herbaceous forest gradually withers and falls to the ground. It is surprizing to see with what perfect sang froid the Post Masters of these districts retain their positions, isolated as they

are, often five, six or seven leagues distant from each other, with perhaps not a human habitation intervening; and that in some of the most exposed parts of the Pampas. About ten weeks before I passed the Post House of Desmochadas, it had sustained one of those daily anticipated attacks, from a party of Indians. The men, according to custom, whenever the building is sufficiently substantial and high, which, surprising to say, is very rarely the case, ascended by a ladder, kept in readiness for such emergencies, to the flat roof; and were out of harm's reach; but two unhappy women, who had not time to follow them, were carried off. The Post of La Candilaria, which is situated upon the road which equally conducts to Cordova and Mendoza, has long been considered one of the most dangerous spots throughout the route to either place. Not many years ago it was attacked by Indians, who killed the Post Master, and made captives of fourteen women and children—his son, the present Post Master, was absent at the time in a carreta, or he would have shared the same fate with his father. When I last passed, I asked him how he could continue to live in a place so notoriously dangerous, and where he could never be free from the apprehension of an attack. He very quietly replied, "I always keep a good horse saddled, and should the Indians make their appearance, I should immediately make off."

On these expeditions, the Indians are invariably accompanied by spare horses, which enables them to make very long and rapid journeys; carrying nothing with them by way of provisions, excepting a hide bag of roasted meal; which, mixed with water in a horn, taken from the nearest brook, is all that they require for their support.

They have a peculiar method of concealing their body behind that of the horse on which they ride, and in this manner they frequently steal upon their enemies before they are aware.

Attempts have been recently made by the Governor of Cordova, (Lopez,) to obtain timely notice of any projected expedition on the part of the Indians, who are accustomed to traverse the southern portion of that province in their way to their favourite plundering ground, between the towns of Rosario and St. Nicolas on the Paranà, in order that he might warn the farmers in that district to remove their cattle, and give them a free passage, being too weak to oppose their progress. This passive policy, accompanied as it has been, by the due administration of presents, had generally proved successful, until the late attack on La Cruz Alta, in retaliation for which alleged breach of confidence on the part of their *confidant*, (a chief named Painè) the Governor imprisoned several Indians, whom he had induced to enter the city, in the hope of effecting a treaty with their tribe, and threatened to put them to death;

which, however, was not put into execution. It is remarkable that Painè is in good report, both by the Cordovese and by his own people, making a gain, as it would appear, by the information which he every now and then imparts to the authorities of Cordova, while it does not, in the slightest degree, restrain them from carrying out any of their favourite schemes of plunder. It is however, as far as it goes, an encouraging fact, and seems to indicate pretty clearly, that, had a conciliatory system been acted upon, in good faith, by the Spaniards, even after they had, by wresting from the Aborigines a great portion of the possessions of their ancestors, inflicted upon them a deep and still rankling wound; a compromise might have been effected, and a channel opened, through which, in the course of time, a friendly intercourse might have sprung up. But such isolated and self-interested attempts, as that to which I have referred, are ill calculated to bring about so desirable an end. I am by no means inclined to regard the probability of entering their country for Missionary purposes, as hopeless,—under the most favourable circumstances, it cannot fail to be a work of time; still, it is an undertaking of such vast and vital importance, that nothing short of an absolute closing of the door should deter us from making the attempt.

THE PATAGONIANS.

The Patagonians inhabit that part of the continent included between the River Negro, and the straits of Magalhaen, eastward of the Cordillera, but it is less thinly peopled than any other portion of the country, on account of the extensive districts which are not only arid and rocky, but entirely devoid of herbage, and consequently of game; and the scarcity of drinkable water. Although so few in number as not probably to exceed 14,000 or 15,000 at the utmost, (and perhaps this may hereafter be found to exceed the actual population,) they are divided into five tribes ;—the Lullamuch, the Payniken, the Karmus, the Harwanéki, and the Tatchwell. Possessing no domestic animals except horses and dogs, and having neither the knowledge which is requisite, nor the inclination to cultivate the soil, they are purely a nation of hunters, gathering indeed a few roots and berries in the season, but subsisting almost entirely upon the game which they pursue in the open plains, such as guanaco, ostrich, and armadillo, of which the former are the most numerous. Being so entirely dependent upon their success in hunting for their daily food, it cannot be matter of surprise that they are migratory. As the herds of guanaco, in quest of herbage, move from

one district to another, these skilful hunters, who, from constant practice, anticipate their periodical haunts, follow their track : and when they congregate, as they invariably do in the winter, in the vicinity of the coast, thither their pursuers likewise repair, and fix their camp. But though so migratory, and for so good a reason, while unacquainted with any better mode of supplying food for their families, they still have their favourite places for encampment, to which, from time to time they return, and each tribe is usually found within certain tolerably defined limits. For instance, the Lullamuch are found on the banks of the River Negro ; the Payniken in a district further south : the Karnus occupy another tract midway between them and the Harwanéki, whose locations are in the immediate vicinity of the straits of Magalhaen, while the Tatchwell are found far to the westward, near the eastern slopes of the Cordillera, fronting the Archipelago of Madre del Dios, as nearly as I could ascertain from the account given me by a native of that part of the country, whom I met in 1842, during my stay in Oazy Harbour.

The burden of government lies very lightly upon the shoulders of their chiefs, who, excepting when called upon to direct a hunting expedition, or to lead their warriors to battle, seldom intermeddle in the disputes or domestic affairs of their people ; the head of each family being, by ancient prescrip-

tion, regarded as at once both judge and jury, in his own particular circle, and there is seldom an appeal from his decision. They are polygamists, but only to the extent which is usual in almost all the aboriginal tribes of this continent; the common people having but one wife, while the chiefs, being better able to maintain a large household, are accustomed to marry two; but rarely more than three women. They live in tents formed of several large skins, each containing the prepared hides of eight or ten guanacos, very closely and neatly united together with the sinew of the ostrich. The fur side is placed without, supported by a few horizontal poles, resting upon others firmly stuck in the ground. On three sides they are thus enclosed, but the front, which, on account of the prevailing winds, is almost invariably placed to the eastward, is left open, until the sharp frosts of the winter months oblige them to close it with an additional skin, and even to keep up a good fire within, which during the remainder of the year is kindled near the entrance, without. The men are attired in a mantle of the same material as that which covers their tents, reaching from the shoulder to the ankle: the women wear a shorter mantle confined at the waist, and descending below the knees, and occasionally another, which covers the upper part of the body, and is confined by a metal or wooden skewer across the chest. As they have not yet attained the art of making any

description of pottery, they have recourse to the rudest substitutes for carrying water, collecting berries, &c, using for this purpose, skin bags and the bladders of animals ; so that in removing their encampments from place to place, they have little else with which to burden their horses, than the skins and poles which form their tents, and perhaps some quarters of guanaco meat, which is their principal food. Among them are still to be found, some sorcerers or wizards, though many of these were killed some years ago, by order of Quansi, at that time the principal chief of their nation,—but we look in vain for any vestage of religious worship ; no sacrifices are now offered ; no prayers are made, and they have but a very indistinct idea of a Supreme Being, for whom, however, they have two names, sometimes calling him Keka-once, and as frequently Tchur. Whatever goes ill with them, they attribute to the influence of two evil spirits, whose abode is in the Moon ; while they regard the sun as preeminently the residence of the Deity. In general they have proved themselves to be friendly and hospitable to strangers, though, under certain circumstances, induced by poverty on the one hand, and the ease with which they could extort the abundant, but absolutely necessary supplies, brought by their visitors on the other ; they have, (as was the case during our residence in Gregory Bay,) —evinced a degree of grasping cupidity, accompanied by a threatening

demeanour, which, in their ordinary intercourse with foreigners, had, until that period been unobserved. Their numerical weakness as a people, is greatly increased by their section into so many small and widely separated tribes, which can rarely be united, even on occasions of emergency: and this circumstance, combined with their passion for tobacco and trinkets, but more especially aquadiente (spirits) and biscuit, brings them into frequent contact with the Buenos Ayrian settlers at Carmen on the river Negro, and the Chilians at Port Famine: who spare no pains to win their confidence, and to induce them to embrace their creed; so that, of all the independent tribes of South America, the circumstances of the Patagonians are at this moment perhaps the most critical. Already a considerable portion of the southern tribe, has fallen into the net that was prepared for them, and it is to be presumed, on the data of all past experience, that they will not long retain their national independence. But imminently perilous as is their present position, in danger of being more than decimated by the poisonous effects of ardent spirits on the one hand, and of being subjected to a mental bondage, grievous to be borne on the other; it is not, *even now*, too late, to make a last effort on behalf of the remainder of the nation, in the hope, by the blessing of God upon our endeavours, of rescuing them from a condition which it is painful to contemplate;

but, if that effort should indeed be made, it cannot be *too quickly* commenced. I should by no means recommend a return to Gregory Bay, but entertain a good hope of ultimate success from another quarter.

Having now completed a sketch (cursory indeed, but still sufficient for our purpose) of the southern tribes, I will endeavour to give some brief account of those which inhabit the more central parts of the continent, occupying that extensive territory which is known by the general name of the Gran Chaco. The greater part of this country is still a terra incognita to the Spanish Americans of the bordering states, and includes several tribes of Indians, of whom scarcely any thing but their name is known. In the south are the Guaycurà and the Abipones,—beyond them are the Tobas and the Matacos, and still further north are the Chanases and the Arbas.

THE ABIPONES.

The Abipones inhabit the finest part of the province of Santiago del Estero, living in tents, but cultivating the ground, and have the reputation of being a haughty and warlike race. They occasionally decorate their heads with feathers, and strips of jaguar skin, but more commonly wear a simple band round the forehead, like the Puelches, Patagonians,

&c. Their garb, is a skin mantle, and a chilipa or waistcloth, which is worn somewhat in the shape of drawers. Of late years, probably perceiving the weakness of their white neighbours, they have made frequent incursions into their territory. No less than five villages on the river Salado have been depopulated by them, and in December 1843, during the time that I was in that neighbourhood, a village called Anatuya, not far from Matará, was attacked. They appeared first with fifty, and soon afterwards with about 700 men, and as there was no force to oppose them, several of the inhabitants were killed, many of the women and children were made captives, and great numbers of horses and cattle were driven off. It is said that among them are many individuals of different colours, some "rubios" or reddish brown, some very dark, and others nearly white; but this may be accounted for from the number of women whom they invariably make captives in their plundering expeditions. The only individual of this nation whom I have seen, was very dark, approaching the colour of the Kaffer tribes of South Africa.

THE MATACOS AND TOBAS.

The Matacos and Tobas, are each a nation of hunters, wild and warlike in their character, and

have little regard to any thing like domestic comfort, living in huts rudely formed of bent bows, and so loosely covered with grass, that they afford but a poor shelter during a heavy shower of rain. The form is circular, and they are not sufficiently high to admit of a person standing upright; in many respects they resemble the huts of the Zulus, but without their neatness, and with higher doors. The fire is generally made in the centre, but sometimes near the entrance. They sleep on raised bedsteads formed by a frame work of light poles or reeds, supported by four low posts stuck into the ground; this apparent luxury found among a people in other respects so rude, has o doubt originated from the apprehension of being bitten at night by snakes, which in that part of the country, are not only numerous, but venemous. In their migrations, which are frequent, they do not encumber themselves with any part of these temporary dwellings: during times of peace these are left standing, and fresh huts are erected in the newly chosen abode, but, should they happen to be at war, which is frequently the case, they set fire to their encampment before they finally quit the spot, in order that their movements may not be traced by their enemies. They possess many horses, and a few sheep, but are little addicted to agriculture, cultivating only a few patches of ground with maize, beans and water melons, but not in sufficient quantities for their own consumption;

on which account they are accustomed to make long journeys, in order to supply the deficiency, by purchasing from the Arbas. The Mataco villages which I have seen, contain from eight to twenty-three huts, are built without the slightest regard to regularity, and have no exterior fence. It is usual for both men and women to wear their hair long and hanging down loosely behind, though the men sometimes confine it by a band, in the manner of the Williches. The men cover the lower part of the body with a cloth of their own manufacture, and frequently wear a sort of frock without sleeves, reaching to the loins, and fitting closely to the body. This garment, which is a war dress, is formed of twine, spun from the tough fibres of a low cactus, which is met with in many parts of the country ; the texture is beautifully netted, and the meshes are so close together, that it is capable of resisting the point of an arrow. It has no opening in front, but is drawn over the head, and is generally stained with different colours in stripes or diamonds. Of the same material they also make very neat and durable baskets, or rather bags, which they often barter with the Bolivians. Their weapons are spears, bows and arrows, and clubs : every man also wears a war whistle suspended round his neck. The same custom likewise prevails among the Arbas, the Chanases, and the Tobas, and by this means, in the darkest night, or in the most confused attack, each

individual of a tribe can recognize his comrade by the peculiarity of the sound emitted from this instrument, which is both loud and shrill. The domestic habits of the Tobas and the Matacos, is so similar, that it need only be remarked of the former, that their localities are chiefly to be found on the banks of the Pilcomayo, that they possess more horses than the Matacos, and are considered to be the most formidable of all the tribes of the Chaco, from their expertness in riding, and dexterity in managing their spears; so that in the open country, which is suitable to that kind of warfare, they almost invariably overcome their opponents. These people perforate the lower part of the ear, and by constantly wearing a wooden plug, which fills up the orifice, the ears of the men, to whom this decoration alone pertains, are gradually elongated until they reach the shoulder. Their deceased chiefs are interred in the house in which they died, but not in earthern vessels, as is customary among the Arbas and the Chanases. The poorer class convey the body to a distance from the village, and place it in a sitting posture, near the trunk of a tree, where a fire is kindled, and a bundle of faggots are laid in readiness to renew it, should this be required: water also is provided, but, as no watch is kept, it very frequently happens, as might be expected, that the remains of the individual thus exposed, are devoured by the jaguars. It is said that the country

inhabited by the Tobas, is free from the ague, which during the rainy season prevails in many parts of the Bolivian frontier; but this is a point which has yet to be ascertained, as regards Europeans.

ARBAS AND CHANASES.

As the language of the Arbas and Chanases is the same, and there is little difference in their domestic habits, it will not be necessary to speak of them separately; only bearing in mind that the former are the most numerous, and the latter more cleanly; that the Chanases build larger houses, and are altogether a superior people, at least, that portion of the nation which I have seen, in the district of Ytiuru. Like all the tribes of this continent, they acknowledge no particular Chief as their sovereign, one or two of superior influence being regarded as their leaders and advisers on particular occasions, but every village however small, has its own Chieftain. Among the Chanases, and I believe also among the Arbas, there is a superior order of Chiefs, who rule over districts containing two, three, or more villages; but all, whether heads of villages or districts, have the privilege of a voice in the general council, and without the consent of the majority no matter of importance, such as war or peace, is decided upon.

They manufacture their own clothes of cotton, which is indigenous, and grows in abundance in many parts of the country; the men wear a short piece of this cloth round the waist, and a mantle of the same material. Their long hair is sometimes confined by a band worn round the forehead, but is generally allowed to hang down loosely behind and on each side of the face. One sole garment, called the "tiro," constitutes the dress of the women: it is in shape like a sack, open at each end, and sits so loosely on the body, that it serves as a receptacle also for a child, which is often carried in the fold behind the shoulders. They have a peculiar method of managing this simple, but somewhat incommodious garment, by drawing it tightly over the shoulders, and confining it by the elbows by which means it is prevented from dropping off; when the hands are employed, it is merely confined at the waist. These ladies often adorn their cheeks by rubbing them over with the pollen of a flowering shrub, which is generally found, carefully fenced round, in the vicinity of the dwellings. It produces a bright pink colour, and remains long on the skin. Among the Arbas, the men disfigure their faces by perforating a hole in the fleshy part of the lower lip, a little above the chin, and in this unsightly orifice, which is regarded as no small embellishment, a piece of coloured tin, about the size and shape of a coat button, is con-

stantly worn. This is the distinctive mark of the nation, and is assumed at the age of thirteen or fourteen, but not earlier. No ceremony takes place on the occasion, the father or the nearest male relation, making the incision, by means of a sharp instrument, with his own hand. This singular decoration, which is peculiar to the Arbas, has obtained for them, in the province of Salta, the name of "Botones" (buttons) but in Bolivia they are usually called, Chiriguanos, which is a compound word of Quichua origin, signifying, "died of cold," in allusion to the first individual of that nation who entered Peru, and who was found dead in the cold regions of the Cordillera. They live in villages containing from about six to twenty-five houses, which are irregularly disposed around a large circular area with intervals between them. They generally contrive to preserve some large shady trees to decorate the centre of the area, under which they frequently assemble for public business, conversation, or to indulge in their favourite beverage, chicha. These villages, backed as they generally are, by wooded hills, are picturesque. The form of their house is rectangular, with rather low pitched roofs; the frame is composed of reeds or light poles, bound together by the tough and flexible climbers, which abound in the woods. The roof, which is thatched with palmyra branches, where these can be obtained, otherwise with grass, is supported by an interior

row of posts firmly stuck in the ground. The side walls are low, and generally thatched like the roof: there are no apertures for light, excepting the door, which is situated in one of the gables, and through the interstices of the reeds which close them in. The largest house of this description which I have seen, was one belonging to Maiki, a Chanasi Chief, which was about fifty feet in length and thirty wide, supported by three interior rows of posts, at regular distances apart. Eight hammocks were suspended in different directions, from the roof to the central posts, in which they take their siestas by day and repose at night. They are made of cotton twine, strongly united in open meshes, and but for the multitude of fleas which they generally harbour, they would be exceedingly comfortable. Bows, arrows and spears were stuck about in different parts of the roof within; and in one corner were suspended several war jackets, made of thick, but flexible leather of their own tanning. They are very similar in form to the doublets worn by the military in our own country in the 16th century: the sleeves being wide, and the skirts reaching to the hips. During the heats of summer, on the plains of the Gran Chaco, such an accoutrement must be rather oppressive, but they are in great esteem, as they resist the point of an arrow, which will not penetrate them, and as these in time of war, are invariably poisoned, this leathern garment is an important

species of armour. Many of the warriors also use a skull cap with a narrow brim of the same material.

They display much ingenuity in the variety of earthenware bowls which they make, and in carving the wooden trenchers, or shallow basons, in which they take their meals. Their drinking vessels are composed of calabashes cut in half longitudinally; each section forming a cup. The largest description of pottery which they make, are the jars or bowls, used for making chicha, which hold from fifteen to about twenty-five gallons each. These bowls, as also their drinking vessels, are usually stained with ornamental devices, the colouring being generally red and black. On the skirts of the Chaco, deer are frequently found, and hunting parties are often out in pursuit of them, as also of ostriches &c. but, although they depend much on their success in hunting, for subsistence, their usual diet is maize, cooked in different ways; pumkins, water melons, and a dish called "makarai," which is composed of beans or calavancers, boiled with red Chili pepper. The men perform the principal part of the field labour; the women doing little more in that department than to carry the produce, when ripe, to their dwellings. Among the Chiefs, polygamy obtains, to the extent of two, and in some remarkable instances, four wives; but the common people adhere to the original institution at the creation, not indeed on principle, but on account of their poverty. Their

ideas of religion, if it deserves the name, are extremely limited and confused. They believe in the existence of a Supreme Being, whom they call Tupa or Tumpa, and in an evil spirit, named Ania, supposing that the former resides somewhere in the sky: but that Ania is continually roaming about on the earth, especially during the night; so that whenever they hear any unusual sound during that period, they invariably attribute it to the agency of the evil spirit, and infer that he is somewhere in the neighbourhood. The generality of them do not allow that there is a separate state of existence after the death of the body, and conceive that both body and spirit are annihilated at that period: I have, however, heard doubts expressed as to this point. They offer no sacrifices, have no idols among them, and seem to have no ostensible worship of any kind. At the death of an individual, loud lamentations are made, which are continued for some time. I have heard them distinctly at a distance of two miles. The external badge of mourning for a widow, is that of cutting the hair quite short behind, and until this has grown sufficiently long to reach the shoulders she is not allowed to marry again.

They have a singular method of interring their dead; the body, in a sitting posture, is placed (sometimes with considerable pressure) in one of the large earthen vessels, which are employed for making "chicha," and thus buried under the earthen floor

of the house, in which the deceased died. All that pertained to him, such as hammock cloths, eating vessels, and arms, if a warrior, is then collected, and burnt at some little distance from the village. It is worthy of remark, that this method of interment, as regards the posture, was customary among the ancient Peruvians, and is also practised (as I have witnessed) among the aborigines of Celebes, in the East Indies. Although the Chanases are friendly and hospitable to strangers who visit them, there are points in the national character of the Arbas and Matacos, which, render them more accessible to foreigners than the other Tribes of the Chaco; and, consequently, offer greater facilities for Missionary efforts among them. They are the only people who condescend to seek employment among their Spanish-speaking neighbours; many of the Arbas engage themselves for short periods of work on the farms about San Luis, and Carapari, in Bolivia; while numbers of Matacos are employed on the sugar estates in the neighbourhood of Oran; and all these people are in frequent communication with the independent portion of their nation, who reside still further from the frontier.

There is also another circumstance as respects the Arbas, which is of no minor importance; their language is not only the most generally spoken in the northern part of the Chaco, but it is also understood by individuals among the Matacos, and the Tobas,

who have each a distinct language differing from the Arba, while the latter, as I have been informed, on good authority, is identical with the Guaranì. A dictionary and grammar of the Guaranì, originally compiled by the Jesuits, is still extant, and so prevalent is that language throughout Paraguay, and a great portion of western Brazil, that it has obtained from the Portuguese and Creoles, of that empire the appellation of "La lingua geral," (the general language.) In connexion with this subject, it should be born in mind, that the facilities for acquiring this most important language, are as great in Paraguay as in Bolivia; from either of which Republics, the Indian territory is equally accessible.

But, as it is not desirable to enlarge on this part of the subject, I will therefore only add, that, after maturely weighing the information which, from various sources, I have acquired, bearing upon the subject before us, I think I may safely say that, with the exception of British Guayana, where it is refreshing to think there is a beautiful oasis in the moral desert, under the superintendance of the Church Missionary Society, there are but three eligible openings for Protestant Missionaries throughout the entire continent, south of the Isthmus. One of these, and *one only, after the lapse of more than three centuries* from the discovery of these vast regions, is at length *partially* occupied, and it is sin-

cerely to be hoped that the other two will not long be neglected.

TERRA DEL FUEGO.

Passing the Straits of Magalhaen, a noble field opens to our view in Terra del Fuego; happily, as yet, untrodden by Jesuit or Friar, and so proximate to our recently planted Colony in the Falkland Islands, that it might be entered upon with peculiar advantages. It is girdled indeed by a tempestuous sea, and subject to the rigours of an almost antarctic winter, but it is free from those disturbing influences which, while Popery retains its ascendency in that quarter of the world, will not fail to clog the wheels of the Missionary car, wherever it may travel on the continent. The acknowledged degradation and barbarity of a people, such as those of whom we are now speaking, will not surely be admitted by any sincere Christian as an argument for passing them by, and abandoning them as hopeless; and thus, as it were, "limiting the Holy One of Israel," and setting human boundaries to His omnipotence and love; but will rather be regarded as a case which has a peculiar claim to his sympathy and his prayers, and calls for more than ordinary Missionary exertions on their behalf.

The natives of the main, or eastern Island in

many respects resemble the Patagonians, and but for the difference of language, might be supposed to be of the same origin. They enjoy a better climate than that of their western neighbours, which is proverbially wet and humid,—and, having little or no intercourse with the crews of the sealing vessels, which frequent the other Islands, are much more favourably circumstanced for the introduction of Missionaries among them.

Whenever this shall be undertaken, and *the Lord grant that it may be speedily,* the following plan will, I think be found, under the Divine blessing, to be the best adapted for carrying it into effect, and giving it permanency,—the mere outline of which, may be given in a few words—as follows :

To form the first Station on the west end of Staten Island, which is only fifteen miles distant from the easternmost point of Terra del Fuego. That island is uninhabited, but contains excellent harbours with wood and water in abundance ; and supplies for any length of time might there be deposited, and kept in perfect security. A decked boat, with a small one for landing, should be brought out from England, in which frequent visits could be made to the Fuegian coast, and by this means a friendly intercourse with the natives would gradually be opened.

The option of two modes of proceeding would then lie before us ; either to remove to the Fuegian

side, or to induce a few of the natives to accompany us across, and take up their abode at the Station on Staten Island. Until the language has been acquired, I am inclined to think that the latter would be the preferable plan ; and there can be little doubt that, with the powerful inducement of a few suitable presents, and the promise of a daily supply of food, (which, as there are no guanaco on Staten Island would be necessary) a sufficient number of Fuegians might be collected at the Station, to enable the Missionaries to study their language. Vessels bound to the Pacific, pass very near to Staten Island, and it would be much easier for them to communicate with a settlement so situated, than with one to the westward of the strait of Le Maire. *The position of Staten Island is admirably adapted for commencing a great Missionary work among the aborigines of the adjacent coasts ;* and there is every reason to believe that Patagonians as well as Fuegians, might be induced to visit so centrical a spot, were a Station once formed upon it ; since it is well known that a small party of the former nation, including the well known " Maria," once crossed over from Gregory Bay, to the Falkland islands, and I have myself heard them express their satisfaction at their reception.

Should this place be carried into effect, (and surely the many advantages which it appears to offer, entitle it to a trial ;) a school might be formed

on Staten Island, for the express purpose of training up Patagonian and Fuegian youths, and preparing them for future usefulness among their respective countrymen.

Much as I should rejoice to see every opening on the continent fully and efficiently occupied; on many accounts, I am inclined to regard Terra del Fuego, as only next to the Gran Chaco in Missionary importance, and a country to which the attention of the Patagonian Missionary Society should first be directed, as soon as the necessary means for extending their Mission can be procured. The grounds on which this opinion has been formed, are simply these. It can easily be approached and supplied by sea: it is beyond the reach of any external influence, which might counteract our endeavours; and there is much to encourage the hope that by following out a plan similar to that which I have ventured to propose, it may eventually become a nucleus for the education of native Teachers, for two distinct nations; at all events, an asylum where English Missionaries might, without disturbance, acquire their language, preparatory to entering among them.

It is granted that considerable expense will attend the plan which has been referred to,—that four men at least should be engaged as a crew for the boat, and that their services would be required for a considerable time; yet, in no other way can I well

conceive, that a Mission can be successfully commenced in Terra del Fuego. In summing up the different items of expenditure, I should say, in round numbers, that not less than £670, would be required for the first year, and about £250 annually afterwards.

It is quite evident that so large a sum could not be met by the Society, without a proportionate effort on the part of those whose hearts the Lord has opened to feel for the heathen; more especially that portion of them for whom I am now pleading; and some, in despondency, may be ready to question the possibility of obtaining so large an accession to our funds. In concluding this chapter, I will endeavour to meet this apparent difficulty, by a method of very easy application, and which I feel assured *will not impoverish* the most necessitous who is willing to make the experiment.

Let each individual who is interested in this blessed work, and desirous that the Gospel message should be conveyed to the poor, despised, and long neglected natives of Terra del Fuego, set apart the sum which would be required for the maintenance of himself or his family, in food for two days in two successive years, and afterwards for one day only per annum; let the amount be paid quarterly, for the first two years, by post office orders, or otherwise, to Messrs. Gower and Co., 28 Coleman Street, London, where an account is open with the Patagonian

Missionary Society specifying for what particular Mission it is intended; and there is little doubt that a sufficient fund would be collected to enable the Society to commence this most important work, and thus make a late, but effectual effort to rescue by the Divine blessing upon their labours, a large portion of our fellow men from the power and dominion of Satan, and to convey the glad tidings of a Saviour's love, to *the remotest inhabited region of the southern hemisphere.*

CHAPTER III.

The carte blanche accorded by Pope Alexander VI, himself a Spaniard, to Spain and Portugal, of sovereignty over all the countries which they had and might thenceforth discover ; ceding to each its respective right, east and west, of a meridian from pole to pole, fixed at 100 leagues west of the Azores, is well known. This unwarrantable, but as it has proved, most important edict, was issued in 1493; subject however to one condition, the effects of which are still in lamentable progress ; that the respective powers, in whose favour this sweeping grant was made, should use all their efforts to reduce the entire population of those several countries to the faith of Rome.

From that moment conquest and proselytism went hand in hand; in other words, full liberty was given by his *Holiness* of Rome, to grasp the land, and enslave the bodies of its legal possessors by force of arms, if it were necessary, in order that a

far more galling chain might be rivetted on their consciences.

Impelled by the double fires of cupidity and ambition, and the exciting fervours of a debased christianity, many ardent spirits went forth to execute what, in the eyes of admiring Europe, appeared at the time, a most laudable enterprise. The achievements and career of Pizarro and his associates are well known, but the sphere of his conquests did not extend beyond Peru. The first attempt to enter Chili, was made by Almagro, and it is remarkable that, with all the advantage of horses and guns, which he possessed, he was unable to make any impression on the natives of that country, and met with so serious and so unexpected a check in his very first encounter with them, near the Rio Claro, that he abandoned all further attempts to prosecute his plans of conquest, and shortly afterwards retraced his steps, and returned with his whole force to Cuzco.

Short and disastrous as was this first attempt, to subjugate the countries south of Peru, there were circumstances attending it which stamp an indelible brand upon the character of Almagro, and to which no doubt, may be traced the odium in which his countrymen were afterwards held, and the pertinacious resistance which the natives every where made to the progress of the Spaniards. At the commencement, Almagro prosecuted his march without any impediment on the part of the inhabitants;

who, on many occasions rendered him assistance, and supplied his troops with provisions. Mistaking the motives which induced these acts of kindness, and being accustomed to treat the Peruvian peasantry with little ceremony, two of his advanced guard who had preceded him to Huasco, committed so many flagrant acts of oppression by the way, that, on entering the town, the people, enraged at their conduct, fell upon them and cut them to pieces. Almagro, incensed at the occurrence, but making an allowance for the provocation which had been given, had no sooner entered the place, than he ordered the Ulman of Huasco and twenty-six of the principal persons to be marched to Coquimbo, when, in the hope of overawing the populace by a terrible act of retribution; the whole of these unfortunate persons, were, by his order committed to the flames, and publicly burnt alive! This unjustifiable and barbarous deed was perpetratrated prior to the battle on the Rio Claro, and from that moment, as history informs us, the war waged by the Spaniards in Chili, became more and more disastrous. Pizarro, who still held the Viceregal authority in Peru, intent upon extending his jurisdiction in the south, and adding Chili to the dominions of Spain: on the death of Almagro, who was executed in Cuzco in 1538, appointed as his successor Dn. Pedro Valdivia, one of his most distinguished officers, who was especially charged with

the prosecution of the war in that devoted country. No time was lost, and in the following year, 1539, Valdivia with a well appointed army entered Chili.

From this moment his progress became one continued scene of conflict. Unlike the ductile natives of Peru, these hardy tribes were ever found with arms in their hands, ready to dispute his advance, and to cut off his communications with that country. Possessed of high military talents, and perceiving how futile all his attempts at conquest would prove, without some place of security from whence to recruit his men, and draw his supplies nearer than Peru ; and moreover, finding a large body of natives drawn up on the banks of the Mapocho prepared to dispute his passage, he resolved to proceed no further, until he had accomplished what was so obviously necessary. On the banks of this river he accordingly formed an entrenched camp, which gradually became a town, named by him Santiago, and which has ever since been the capital of Chili. It was commenced in 1541, and as soon as it was sufficiently supplied with provisions, and munitions of war, Valdivia again took the field, and proceeded towards the south. So masterly were all his measures, and so rapid and vigorous were his movements, that but a very few years elapsed, before he found himself the undisputed lord of all the country, from the confines of Peru, to the banks of the Bio-bio ; near which, in the Bay of Concepcion, he founded

in 1550 another town, which he named Penco, in order to form an asylum for his troops, and to give permanency to the conquests he had already made. The population of Penco, which was subsequently abandoned, were removed some years afterward to Concepcion, which is situated a few miles to the eastward of the original settlement.

The Araucanians were not idle observers of these proceedings, as will appear by the following extract from Molina's History of Chili: "The Araucanians being informed of the difficulties in which their neighbours, the inhabitants of Penco were, sent to their assistance 4,000 men, under the command of Aillabilu. This intrepid general, as soon as he reached Penco, boldly offered battle to his new enemies, who, well prepared, went out to meet him on the banks of the Andalien, where he sustained the first discharge of musquetry without the slightest alarm or disorder; and, by a rapid movement, threw himself upon the flank and front of the Spanish army, which soon formed into square; and, supported by their cavalry, repulsed them with their accustomed bravery.

The battle remained undecided for several hours, during which the Spaniards sustained a severe loss, and General Valdivia himself, whose horse was killed by a blow from a club, narrowly escaped with his life. This desperate conflict was at length ended by the fall of Aillabilu, and many of his

brave officers; on which the Indians retired in good order, leaving the field to the Spaniards."

Shortly after this battle, Valdivia crossed the Biobio; and, notwithstanding the hostile reception which he every where experienced, so well concerted were all his measures, that, in the course of the two following years, he acquired the military command of all the territory belonging to the Tribes now called Araucanians. In the hope of retaining permanent possession of a country so hardly won, he ordered no less than eight fortresses to be built, and garrisoned in different points, which he respectively named Imperial, Valdivia, Villarica, Arauco, Tucapel, Puren, and confines. The two first soon became cities: and Imperial, which was the capital of the new province, was provided with a cathedral, and erected into a Bishoprick.

Valdivia little knew the people whom he had subdued; and, vainly imagining that the work of conquest was completed, soon afterwards returned to Concepcion. A brief interval of calm succeeded; but, like the temporary suspension of one of the neighbouring volcanos, it was but the precursor of a more violent and destructive explosion. Colocolo, a chief, now advanced in years, but whose council was deferred to by all, brought about through his great influence the election of Canpolican as Toki, and so aroused the patriotic spirit of his countrymen, and animated them with the prospect of recovering their

lost independence, that they rose up as one man, resolving to expel the invaders from their soil, or to perish in the attempt.

Canpolican, partaking of the general enthusaism, and finding himself at the head of a numerous army, at once took the field, and before Valdivia had time to reinforce or withdraw his garrisons, Arauco and Tucapel were taken and razed to the ground. The successful Toki awaited the arrival of the Spanish army near the ruins of Tucapel, and was then soon confronted with Valdivia, who, on the first intelligence of these unexpected events, immediately put his forces in motion. In the battle which ensued the Araucanians, after a desperate struggle, were at length defeated and began to fly; when, suddenly, the tide of success was reversed, and the Indians recovered their ground, and were led on to victory by the intrepidity of a youth of only sixteen years of age. Lautaro, an Araucanian by birth, had been brought up by Valdivia, and attended upon him as a page; but no sooner did he perceive that his countrymen were routed, than he passed over from the side of the victors to that of the vanquished, whom he energetically exhorted to stand firm, assuring them that many of the Spaniards were wounded, and that they had only to maintain the conflict a little longer, and they would be overcome. On this he seized a spear; and, advancing towards his former master, exclaimed, "Follow me comrades,

follow me, victory awaits us with open arms." Shamed by the enthusiastic bravery of the youth, the Araucanians threw themselves with such fury upon the Spaniards, that in a very short space of time they were completely defeated, and Valdivia himself was made prisoner. The general begged that his life might be granted, and implored the intercession of Lautaro in his behalf, promising to leave Chili, and return with his people to Spain.

"The noble and generous Canpolican, says th historian, was inclined to accede to the intreaties and promises of the Spanish General; but, while they were deliberating as to his life or death in a general council, an old and respected chief of great influence, enraged at hearing them speak of pardon, broke the head of the unfortunate prisoner with a violent blow from his heavy club, saying, "This is the way to shorten altercation. What folly to treat with an ambitious enemy, who, should he escape from his present critical circumstances, will laugh at his vows and our stupidity and simplicity in giving them credence."

It would not only be tedious, but unnecessary, to follow, even in a cursory manner, the details of these long and sanguinary wars, with the alternate losses and successes on either side; the Spaniard ever aiming at conquest and dominion; the Indians nobly struggling for liberty and peace. A few of the most remarkable incidents must not however be omitted,

as they will tend to illustrate the character of the tribes of whom we are speaking.

Don Garcia Hurtado de Mendoza, who succeeded Valdivia in the government of Chili, had resort to the most cruel methods of infusing terror, if it were possible, into the minds of these hardy people, who could not be depressed even by repeated defeats. Having gained a battle near Penco, Galvarino, one of the bravest of the chiefs who had opposed him, was made prisoner; but no sooner was he brought before the inhuman Governor, than he ordered both his hands to be cut off; and thus, maimed and streaming with blood, he was sent back to his countrymen. This barbarous act so inflamed the enmity of the Araucanians against their cruel oppressors, that they swore perpetual war against them; and, even the women, resolved from thenceforth to accompany their husbands to the field.

Notwithstanding his crippled condition, the brave Galvarino still continued with the army, and was present animating them by his voice and his gestures, during a subsequent battle, in which they were again defeated, and he had the misfortune to fall a second time into the hands of the merciless Don Garcia; who, not contented with securing the person of a defenceless individual, ordered him, together with eleven other chiefs, to be hanged to the boughs of the neighbouring trees.

Canpolican had now been defeated in three suc-

cessive battles, but neither his spirit nor that of his troops was broken; and, to the utter surprise of his late opponents, he was soon again found leading his harassed, but undaunted army, to the assault of the strong fortress of Canete. After a well contested action under its walls, he was again defeated; and, with only ten followers, effected his escape, concealing himself from his pursuers in the thickets of a neighbouring forest. One of these men treacherously betrayed his chief, who was soon afterwards surrounded by a body of Spanish troops, and conducted by the renegade to the fort.

Notwithstanding the great desparity in numbers, Canpolican and his brave followers defended themselves for some time, until at length overpowered, he was brought a prisoner into Canete. His wife, who had remained with him during the conflict, was still by his side at the time of his capture, and regarding his surrender as an act of pusilanimity, gave vent to her emotion by unfolding the infant which she held in her arms, and exclaiming; "Take, vile creature, your son, I will keep nothing that belongs to a coward!"

Reinoso, the Spanish commandant, not content with the capture of so celebrated a chief, ordered him to be impaled, and in that situation to be shot at with arrows; on which Canpolican, still retaining his composure, and assuming a commanding attitude, addressed him thus:—

"From my death, General, no other fruit would result, than that of inflaming, to a still higher pitch, the burning hatred of my countrymen against your nation, who are not to be intimidated by the death of an unfortunate chief: from my ashes will arise many more Canpolicans, more fortunate, perhaps than I. On the contrary, should you be willing to grant me my life, I can, with the great power which I possess throughout the country, advance the interests of your sovereign, and contribute to the propagation of your religion; causing the entire Araucanian state to embrace the faith of Jesus Christ: which at their peril they should refuse; but if you are resolved to condemn me to death, my only request is, to be sent to your king, and if my lord should see fit to cause me to be put to death, which I do not deserve for defending my country, I will end my days in Spain, without giving occasion to any fresh disturbances in my country."

This manly and touching speech made no impression on the obdurate heart of Reinoso, who ordered the previous sentence forthwith to be put into execution. Thus died, in 1578, the brave Canpolican, a striking contrast to the merciless wretch into whose hands he had the misfortune to fall. "Surely," adds the historian, "the remembrance of his generosity towards Valdivia, whom he would have spared when in his power, should have ensured him a very different treatment."

In 1583 the Pawenches made a descent into Chili, and committed great devastations in the province of Chillan. They were driven back by the Marquis de Villa Hermosa, who shortly afterwards entered the Araucanian territory, resolved to prosecute the war with the utmost rigour. Every person taken with arms in his hands, was hanged on the spot; others were deprived of their hands, and sent back, in the hope of intimidating their countrymen.

Towards the close of 1590, a strong and well garrisoned fort, situated on the heights of Mariguenu, was attacked, and carried by 2000 Araucanians, under the Toki Quintugüenu. The position was too important to be left in the hands of the Indians, and accordingly a large force was soon put in motion, in order, if possible, to dislodge them. The engagement which ensued, was one of the most sanguinary that is recorded during the war, and terminated in the death of the Toki, and the defeat of his army; Quintugüenu having received three mortal wounds. The last words which he uttered were, "Comrades, defend until death the freedom of the country!" On hearing these words, and perceiving their Toki lying expiring on the ground, the already vanquished troops, became so enfuriated that, rather than surrender, they allowed themselves to be cut to pieces, very few of them attempting to escape.

To the disgrace of humanity, there were not wanting among the Spanish leaders, worthy competitors

with the Marquis de Villa Hermosa and Reinoso, in the art of cruelty.

Lazo de Vega, the Governor, during the last three years of his power, which happily ended in 1638, irritated by the noble achievements of the Araucanians, who, though frequently beaten, were ever ready again to stand up in defence of their country, instigated his troops to perpetrate the meanest and the most atrocious acts of revenge. Foiled in his purpose of striking terror into the minds of the Indians, he had recourse to still greater cruelties, and deliberately ordered that every individual taken with arms in his hands, should be dispatched on the spot, and that all others should be subject to the loss of their hands, and thus mutilated, be sent back to their countrymen as a warning to others. This deplorable state of things continued for some time, until Lazo himself began to relent, and commuted these dreadful penalties upon devoted patriotism, into banishment for life; the unfortunate persons who fell into his hands, being transported to Peru, where they were publicly sold, and doomed to perpetual slavery! It is remarked by the historian from whom these particulars are gleaned, that the Indians regarded this last condition as a far more rigorous punishment than death itself, and that on reaching the place where they were to be disembarked, several of them jumped into the sea, and were drowned.

In 1722, Lieutenant General Gabriel Cano, successor in the government of Chili to the Marquis de Caso Concha, arrived in Santiago, from Spain, bringing with him a body of 5,000 men, in the hope of bringing to a close, the long protracted and destructive war, with the Indians. Vilumilla, the Toki, far from being dispirited by this unwelcome news, assembled his troops, being persuaded that he should soon have to combat with the new Governor. But Cano, notwithstanding the frequent provocations which he met with, endeavoured by pacific measures, to bring the war to a satisfactory conclusion. The preliminary negotiations having been arranged to the satisfaction of both Generals, a public council was subsequently held between the chiefs of both parties, on the plain of Negrete situated near the confluence of the rivers Biobio and Laja, when it was agreed that the treaty of Quillin should be confirmed, which fixed the course of the R°. Biobio, as the limits between the two countries. The dismissal of the "Capitanes de amigos," whose overbearing conduct had occasioned the renewal of hostilities, was also conceded to the Indians.

" Thus was a termination put to this most destructive pest, which for 182 years had raged in the province of Chili, the possession of which had cost the Spaniards more blood, and more money than all the rest of America, notwithstanding the distinguished men who were employed in the

conquest of the country. The greater part of these officers were selected from the school of war, the Low Countries and Flanders; and the troops who served under them, had the well merited reputation of being the best in the world; but all, or at least the majority of them, met with a grave in the Araucanian country, dying by the hands of those brave natives, who in order to defend their lands and preserve their liberty, suffered their country to be devastated, and themselves to be destroyed in great numbers."

It is computed that from ten to twelve thousand Indians, including the auxiliary force employed by the Spaniards, were killed annually, which, during the whole period of 182 years, would amount to little short of two millions. This happy respite from war, which was brought about by the pacific measures of the Spanish Governor Cano, seems to have continued without intermission, until the beginning of 1773, when an attempt was made to induce the Araucanians to abandon their accustomed mode of living in scattered villages, and to persuade or rather to force them, to congregate in large numbers, and to build towns. A plan so directly opposed to their predilections and habits from time immemorial, was not likely to be carried into effect, without a national ferment,—on its very first proposal it met with the most decided opposition, and soon became the occasion of a renewal of hostili-

ties ; the following account of which is given by the Spanish writers of that period :

" While the former Governors constructed towns, forts, and military posts, the pacific D. Antonio Güill, as soon as he came into power, attempted to do more than his predecessors. He endeavoured to make the Araucanians build cities, and to constrain them to inhabit them, but these habitual lovers of freedom summoned a general council to consider which mode of life was the most suitable. Having discussed this subject, so deeply important to themselves, they resolved,

First,—To leave the proposition which had been made to them open, giving by promises some expectation of compliance.

Secondly—In the event of being further urged, to ask for the implements and the assistance which would be requisite in order to construct the cities—but in fact to do nothing.

Thirdly—To rush to arms on the instant, should the Spaniards attempt to make them work by force.

Fourthly—Should this case arise, to permit the Missionaries residing amongst them, to leave the country without molestation.

Fifthly—In order to be prepared for whatever might occur, to elect a Toki, who should be charged with the responsibility, of seeing these several resolutions carried into effect, and who should make every preparation for the circumstances that might arise.

In virtue of this last resolution, Curinaco was elected Toki on the same day. Dⁿ. Antonio, the Governor, in proposing his plan to the Indians, endeavoured to present it to them in the most favourable aspect, and as he became urgent in the matter, he was met alternately by opposition, concession, and prevarication; until, at length, being wearied out, they applied for the necessary means for commencing the work. A quantity of tools and provisions were accordingly sent, together with oxen, and a number of overseers, masons, and other workmen; but D. Salvador Cabrito, the Commandant of Concepcion, perceiving that no progress was made, went himself shortly afterwards with several companies of soldiers in order to stimulate the workmen, with his presence. He appointed Major Ravira to superintend the construction of Nininco, and Captain Burgoa that of the other city, which was ordered to be built on the banks of the Biobio—Cabrito himself directing all the operations from Angol, where he had established his head quarters.

The Indians employing their spears in preference to their spades, killed the overseers, and collecting a force of 500 men, pushed forward to the encampment of Calrito, which they besieged, Burgoa succeeded in passing the frontier, and Ravira who narrowly escaped with his life, was escorted by the missionaries, disguised as a friar, across the Biobio;

but soon afterwards returned with 400 men to the succour of Cabrito, whom he soon released from his perilous situation, These occurrences took place in 1767, the Jesuits being expelled on the 25th of August of that year, since which period they have not been permitted to return. Many battles were subsequently fought, both parties suffering considerable loss, until at length, after a very sanguinary encounter in which Curinanco was defeated, overtures of peace were made in 1773 by the Araucanians, which were agreed upon by the delagates who met in Santiago at the commencement of that year.

Long after the struggle for independence was brought to a successful issue, and Chili was declared to be an independent state, by an act of Congress promulgated on the 12th of February, 1818, the Spaniards still maintained their ground in the South, holding the entire island of Chiloe and the territory about Valdivia and Osorno. The two latter were wrested from them in 1820 by the exertions of Lord Cochrane ; but they were not driven from the former until six years afterwards, during the presidency of General Freire. In order to aid their tottering cause, the Spaniards made great overtures to the Indians, many of whom joined them as auxiliaries ; and the Araucanian Chiefs were ever ready to cross the Chilian frontier, and on several occasions committed great devastations, laying waste the country as far as Chilian. During the career

of the renegade Benavides, too well known by his cold-blooded barbarities, the Araucanians were again formed in arms against the Republic.

In the course of one of these disastrous expeditions, Benavides, with his army of freebooters and Indians, entered the towns of Los Angeles and Yumbel, the entire population of which were massacred, with the exception of 470 women, who were made captives. In 1822, while endeavouring to make his escape to Peru, Benavides was made prisoner, and soon afterwards executed in Santiago.

The calm which succeeded, was but of short duration; war again broke out in 1825, in which the Indians took an active part, led on by Pincheira, a less ferocious bandit than his prototype Benavides, but an equally bitter enemy to his country. Although occasionally assisted by the Araucanians, the chief part of his force was composed of Pawenches: and thus supported, he made frequent and sudden incursions, from their fortresses in the Cordillera, into some of the most fertile plains in the central provinces of Chili. With various success, this war, the last which has been waged with the Araucanians on the part of Chili, continued until 1835, since which period there has been no renewal of hostilities; the Chilian government however, have found it expedient to keep a respectable force on the frontier, and to retain one of the border Chiefs (Colipi) in their pay, for the purpose of checking any sudden

outbreak among the Araucanians, which might lead to an invasion of the territory.

Having concluded this hasty sketch of the Indian war, the leading facts of which have been gleaned from the histories of Chili, by Molina and Guzman, it may be as well in this place, to notice some instances in which a remarkable providence seems to have defeated every attempt which has hitherto been made by the Spaniards and their successors, to propagate the religion of Rome among the Araucanian Tribes.

The first in order, and which was well calculated to ensure eventual success, was the proposal made by Padre Luis Valdivia to Philip III., for which purpose he made a voyage to Spain. Padre Valdivia was the founder of the Indian Missions, in Chili, but finding, in consequence of the continued wars and depredations which were carried on by both parties, that all his efforts to introduce his religion among the Araucanians, were ineffectual; he resolved to memorialise the king upon the subject, and request that orders might be issued for the cessation of hostilities, under the full persuasion, that were this granted and punctually carried into effect, the entire Indian population in that part of the country might gradually be induced to embrace the faith of Rome.

Philip, it is said, received him with great kindness, and not only accede to all his proposals, but

permitted him to select the new Governor, who would be charged to carry them into effect. Don Alonzo Rivera was consequently appointed, and thus, having succeeded in the object of his visit to Spain, Valdivia, in 1611, accompanied by several other Missionaries, returned to Chili.

After encountering many difficulties, which his zeal overcame, Padre Valdivia, says the historian, proceeded in his grand enterprise, and the Toki, Ancanamon, arrived in Concepcion with a small escort, in order to arrange the terms of the treaty. Thus far advanced were the negotiations, on which depended the peace and happiness of both countries, when an unexpected event disconcerted all the measures which had been taken for the purpose.

One of Ancanamon's wives was a Spanish captive, who, taking advantage of his absence, fled to the Governor's house, where, with two little boys and four women, whom she had persuaded to profess Christianity, she sought an asylum. Ancanamon, highly incensed at her conduct, and the reception she had met with from the Governor of Concepcion, from that moment withdrew his friendship, and repudiated all the overtures of peace which had been made. A demand was made for his wife and children, but, unwilling to subject them to the abandonment of the faith in which they had so recently been baptised, this, with the full concurrence of the other officers of the garrison, was refused. Anca-

namon, swearing to avenge himself of the injury he had received, as soon as an opportunity should occur, immediately quitted the country. An occasion soon afterwards offered of which he eagerly availed himself.

Two Missionaries, under the escort of Utaflame, the Apu-ulman of the province of Ilicura, had entered the country, and no sooner was the circumstance made known to Ancanamon, than, assembling 200 men, he proceeded at once to the spot, and not only murdered the Missionaries, but slew the Apu-ulman who had exerted himself in their defence. Thus suddenly was a termination put to the sanguine expectations of peace entertained by Padre Valdivia, and war was again kindled between the two countries.

Subsequently, we have the direct proposal of Canpolican, which has been already stated, to induce the whole nation to acknowledge Popery, provided his life were spared, when about to be barbarously executed at Cânete. How far these professions, made under such peculiar circumstances, were sincere, it is in vain for us now to inquire; but, considering the great influence which he possessed over his countrymen, had they been as punctually performed as they were solemnly pledged, there is every reason to suppose that the faith of Rome, at the present moment, would have been as generally and as exclusively established among the Araucanians, as it is on the other side of the Biobio.

The futile and disastrous attempt to induce the Indians to leave their scattered hamlets and congregate in towns, was well calculated to facilitate their subjection ; and by whatever means this might have been accomplished, a still heavier yoke would of necessity have followed in its train.

But the best concerted of all the measures that have been adopted for their temporal and spiritual subjugation, was employed in 1777. In that year, a school or college, as it was called, was instituted in Santiago, under the immediate direction of the Jesuits, for the express purpose of training up the sons of Araucanian Chiefs, and preparing them to exercise the functions of religious teachers among their countrymen. Certainly nothing could have been better devised, or more likely to effect the object in view; but happily this training school for Popish Missionaries was of very short duration. The aristocratic pride of Spain was opposed to the elevation of those who could only boast of Indian descent to the rank of Priests, and as it was equally foreign to the policy which they had hitherto pursued, to impart education to the aborigines, an order for its suppression was shortly afterwards issued from Madrid.

Nearly three centuries have elapsed since the Spaniards first crossed the Biobio, which, until comparatively a very recent date, was the southern boundary of Chili. From that fatal period, all that

artifice could devise, or force of arms could effect, has been strenuously and almost continuously employed for the purpose of subjugating the countries beyond. Twice the prize was apparently won ; first by Valdivia, in 1552, and afterwards by Don Garcia, in 1560 ; but the pressure was too great to be borne, and in both instances it fell from their grasp. The fire had been beaten down, but it was not extinguished, and it required but little fanning to cause it to burst forth again with redoubled fury, until at length the ignominious yoke was finally broken, and the Araucanians were again, what they still continue to be, free.

CHAPTER IV.

At all times, but especially in the present day, when a fresh stimulus has been given to the human mind, when there is not only more intelligence and enquiry than hitherto abroad, but more vitality and activity in every department of domestic industry—in the walks of science, and not less among the members of almost every religious sect and creed ; it behoves the sincere christian often to revert to first principles, and with prayer to examine the ground which he occupies, and the work in which he is engaged in his Lord's vineyard. It is not enough that we be not cumberers of the ground, we may be both active and sincere, and yet, after all, mistaken ; and occupying a false position in the church of Christ.

St. Paul speaks of a zeal, which is not according to knowledge ; plausible in its appearance, but unsound and injurious in its origin and its effects.

As no small portion of the impediments which hinder our Missionary exertions originate from this cause—in the camp, and not in the field,—it may be

as well, at the commencement of this chapter, to take a glance at those which are the most prominent, prior to making any further observations. How frequently do we hear such sentiments as these advanced. "Why do you think of going abroad? Surely there is ample and abundant work to be done at home—we stand in as great need of Missionaries in England, as any of the countries inhabited by heathens." This sort of language is held by persons of very opposite characters, the one class, are sincerely desirous to devote all their energies and talents to the glory of God; but have very limited views of the real wants of the heathen, or of the force and extent of our Saviour's command to "go and teach all nations," the other are either too lukewarm or too indolent, to take any active measures for the spiritual welfare of their fellow-creatures, and therefore gladly seize upon so common, and with many people, so conclusive, a form of words, under which to shroud their habitual apathy.

But before we allow this very popular argument to pass current for sound and weighty reasoning, let us with becoming seriousness, test its value by the only sure method—weighing it in the balances of the sanctuary.

Should we look back to the earliest period of the propagation of Christianity, and enquire respecting one of the most favoured spots, Capernaum; what was its spiritual condition, when our Lord, as he him-

self says, left it to preach to other cities also; (Luke iv. 43.) we shall find, in his own awful words, as recorded by Matthew, a painful attestation of their unbelief and disregard to his miracles and teaching. "And thou Capernaum which art exalted to heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day." It was surely with an especial view to the general promulgation of the gospel of Christ throughout the world, that the miraculous gift of tongues was imparted at the day of Pentecost, for although it was doubtless primevally intended, to be both a sign and an attestation of the divine commission, with which the Apostles were entrusted, it was no less designed to be a requisite qualification for their future ministry among the gentiles, to which some of them were soon afterwards called.

Can we imagine that the moral condition of Judea, at the time when Barnabas, and Simeon, and Manaen, and Paul were especially set apart by the Holy Spirit for the work among the Gentiles, was a whit better than that of England or Scotland at this present hour. St. Paul has borne his testimony to the contrary, "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Rom. x. 3.

But we may, without impairing the argument, ad-

duce instances nearer to our own times. What, we may ask, was the spiritual state of Britain when the first Missionary Societies were formed? when the "Duff" proceeded with her messengers of peace to the Pacific,—when the coast of western Africa was first trodden, not by men-stealers, but by the humble servants of the Lord Jesus, who, for the greater part, sank under the effects of climate, and the toils and difficulties which they encountered, in endeavouring to impart the glad tidings of salvation, to the poor ill-treated and much maligned negro? Has spirituality from that period receded from our churches? Have our parishes been drained of their clergy? has there ever since been a dearth of true religion in our land, and a lack of candidates to fill the Pastoral office? or is it not an universally acknowledged fact, that, as years have rolled on, and Missions to the east and to the west, to the north and to the south, have successively been planted and strengthened, in an equal, I might indeed say, in an unprecedented ratio, have spiritual churches likewise been built up among us, and increased more than twenty fold within that very period.

If our spiritual necessities at home are to be admitted, as the gauge of our Missionary exertions abroad—if we must needs wait until no more can be effected, for advancing the cause of Christianity in our own particular neighbourhood, or within the limits of our native land: when would the period

ever arrive, when it could be advisedly said, that a Missionary may proceed on his errand of mercy ?

Can it be the duty of those to whom the highest of all talents has been entrusted, (the saving knowledge of Jesus Christ and his great salvation,) to wait with folded arms, expecting the fulfilment of that gracious promise, when " all, from the least even to the greatest shall know the Lord," without endeavouring, as far as they have opportunity, to hasten forward by their prayers and their exertions that blessed period ?

Those " other sheep," whom our Lord declared it was his purpose to gather into his fold—John x. 16. were to be brought to him through the instrumentality of his revealed Word. " Neither pray I for these alone, but for them also which shall believe on me through their word;" John xvii.—thereby calling, as it were, upon his disciples in all ages, to testify the sincerity of their devotion to him by engaging in this work and labour of love among their fellow-sinners. Nor are we left to the constructive, though plain and powerful indications of our path of duty in this respect, which are clearly involved in the passages alluded to, and might equally be established by others of a similar character ; we have the positive command of our ascending Saviour to his disciples. " Go ye into all the world, and preach the gospel to every creature."—Mark xvi. 15.

There is, however, another and a very different

class of persons, who are contented to do nothing, and nevertheless justify themselves by gravely acknowledging it to be their opinion that, since the heathens are blind and ignorant, and have never had any acquaintance with the revealed Word of God, consequently they are not accountable for their errors and vices, and in fact, it were better that they were left to grope on in their present darkness, than to employ any means to impart to them the light of revelation. To such persons we would reply, in the words of our Lord to the Sadducees, "ye do err, not knowing the Scriptures," and entreat them seriously to consider the import of the following texts :—

"There is none righteous, no not one."—Romans iii. 10.

"We have before proved both Jews and Gentiles, that they are all under sin."—Romans iii. 9.

"Because that which may be known of God is manifest in them, for God hath showed it unto them, for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse, because that when they knew God, they glorified him not as God."—Romans i. 19—21.

"He left not himself without witness, in that he did good, and gave us rain."—Acts xiv. 17.

"For when the Gentiles which have not the law,

do by nature the things contained in the law, these having not the law, are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."—Romans ii. 14, 15.

" For as many as have sinned without law, shall also perish without law, and as many as have sinned in the law, shall be judged by the law."—Romans ii. 12.

" That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not and did commit things worthy of stripes, shall be beaten with few stripes."—Luke xii. 47, 48.

" Remember, that ye being in time past Gentiles in the flesh..... at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world."—Ephes. ii. 11, 12.

" This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart."—Ephesians iv. 17, 18.

" The Jews, both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; for-

bidding us to speak to the Gentiles, that they might be saved."—1 Thessalonians ii. 15, 16.

"When they heard these things, they held their peace, and glorified God saying, then hath God also to the Gentiles granted repentance unto life."—Acts xi. 18.

"The times of this ignorance God winked at, but now commandeth all men every where to repent."—Acts xvii. 30.

"The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed."—Galatians iii. 8.

"The wicked shall be turned into hell, and all the nations that forget God."—Psalm ix. 17.

An awful responsibility rests upon those who would repress a genuine missionary spirit; such may haply be found to be fighting against God. There are but comparatively few who are willing to undergo the privations and trials of a missionary life, and still fewer who conscientiously feel it their duty to leave all and follow Christ in that particular walk of christian obedience. Let us rather thank God that He has inclined the hearts of so many, to labour in this vineyard, and remember who it is that has said "Pray ye the Lord of the harvest, that he will send labourers into his harvest."

As in the world, so in the church, every member has his peculiar office and calling; nor is this, as

some may imagine, arbitrary. Each individual is exactly fitted, by the wisdom and the overruling providence of the Head of the Church, for the duties to which he will sooner or later be called. Each is a living stone, adapted for his particular place in the spiritual edifice. Some are appointed to honour their Lord by patient endurance, others by active exertions; some in the humbler and less dangerous walks of life, others again are called to more prominent stations, and occupy the high places of the field. All, says St. Paul, are not Apostles, all are not teachers; there are diversities of gifts, but it is the self same Spirit which worketh all in all, dividing to every man severally as he will. Who can doubt but that Egede, and Elliott, and Smith, and Brainerd, and Swartz, and Henry Martyn, and Williams, and a host of faithful and devoted Missionaries, now in the presence of their Lord, were as much in the path of duty while self-expatriated, and devoting all their energies to the spiritual interests of the heathen, as Leighton, or Baxter, or Doddridge, or Newton, or Scott, or Venn, or Simeon who remained at home; and blessed be God, there is still an increasing host of living missionaries, who are closely walking in their steps, and to whom it will doubtless be said in the great day of account: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

If we are true believers, we belong to a holy

catholic church, the grace by which we are saved is the *common* salvation, (Jude 3.) and as we have freely received, we are bound freely to give. Paul rejoiced in the grace by which he was permitted to preach among the Gentiles, the unsearchable riches of Christ, since it was revealed to the apostles and prophets by the Spirit, that they should be fellow heirs and of the same body, and partakers of the promises of the gospel, (Ephes. iii. 5—8.) and he counted it his glory, that he had strived to preach the gospel where Christ had not before been named, (Rom. xv. 20.) in accordance with his reasoning in the tenth chapter of the same Epistle, where he energetically asks, "How shall they believe on Him of whom they have not heard; and how shall they hear without a preacher?" Great, and full, and most encouraging indeed, are the promises contained in scripture respecting the Gentiles; but surely they were never intended to supersede our individual or collective exertions, but rather to excite us to more earnest prayer in their behalf, and to quicken our efforts to minister unto them some spiritual blessing, and thus become, according to that most condescending and affecting expression of the Holy Spirit, by the mouth of Paul, "workers together with God." (2 Cor. vi. 1.)

And here lies the real stimulus to all ministerial or missionary labour—those who are scripturally engaged in this spiritual vocation, are both working

for and with God—well then may they divest themselves of all anxious care respecting the result, leaving this with humble confidence to the Lord of the harvest, in patience possessing their souls, with the full and settled conviction that, notwithstanding the clouds and darkness which for a time may surround their path, the promised blessing will assuredly descend in its appointed season. Difficulties and trials they will not fail to meet with, and must needs pass through; the natural heart itself, whether refined by education or debased by barbarism, presents an obstacle which the soundest argument and the clearest evidence cannot remove, and which the grace of God alone can overcome. Added to this, there are difficulties of another nature which it may be the missionary's lot daily to endure, and which he may have no means of mitigating; arising from the climate, the character of the natives, or, what is more to be dreaded than either, the evil example and opposition of self-called Christians.

But the very mention of difficulties in such a cause, and especially in such a country as South America, ought to enlist our christian sympathies in behalf of a people so peculiarly circumstanced as are the aborigines of that continent, and quicken our endeavours to enter among them by the very few breaches that yet remain in the wall, with which Popery has so carefully encircled them: shall we not at least emulate the zeal of the Jesuits of former

days, who persevered until they had planted numerous missions in all parts of the country?—or must we continue to bear the reproach, that, with a better cause to promote, we permitted our unbelieving fears to obtain the mastery, and shrunk from the attempt! What unparalleled hardships have not travellers and voyagers endured for the advancement of science and discovery; undaunted by the most appalling dangers, or the most fatal climates? Names there are, too well known to need recording here, which will remain as mementos of national enterprise and skill, as long as the English language shall continue to be spoken. And who that knows any thing of the mighty commercial wheel which is now in rapid and increasing motion, principally in Great Britain and the United States of America, will not bear testimony to the activity and energy of the host of Agents who are yearly traversing sea and land in pursuit of further gains to their employers. And what is the lesson which the christian should learn from such stirring facts as these,—not indeed of rare occurrence,—but of almost every day routine? May it not be expressed in one short sentence, "Go and do thou likewise." While the "children of this generation," are not only "wise as serpents," but also active and busy as ants, let us employ the same energies, devote the same time and talents to the highest and noblest of all objects, the glory of God and the everlasting welfare of our fellow creatures.

Let us ever remember that our period for labour is short, that the world is up and doing—there is no "Ten hours' Bill," to mitigate the rigour of her hard service; be it science, business, or pleasure, it is sought with avidity and continuously pursued. And shall that which is not only our duty, but our highest privilege, be entered upon with listlessness, and permitted to occupy but a subordinate place in our thoughts and our daily avocations? It cannot, it will not be; wherever the soul is duly impressed with a sense of its lost and helpless condition, and of the infinite price which has been paid for its ransom—wherever, by divine teaching, the constraining love of Christ has taken root in every heart, it will exhibit the beautiful delineations of the Psalmist's emblem of the olive tree planted in the house of the Lord;—its branches will gradually extend, until they flourish in the courts, the Gentile courts around.

Independent of the highest of all motives to duty, the commands of our blessed Saviour, we owe a debt of gratitude to the first Missionaries who conveyed the Gospel message to our shores, and this we can only repay by proclaiming the same common salvation to those who are now circumstanced as we were then. In this blessed employment we can never lose our labour,—we may not indeed live to see the fruit; but to be permitted even to prepare the soil, is a high privilege for which we cannot be

too thankful. It is of the Lord's sovereign condescension, that such unworthy creatures as we are, should be employed as labourers in the Gospel-vineyard, which one word from the Almighty Ruler of the universe, "Let there be light," could instantly cause to bud and blossom as the rose, and to bring forth fruit to his glory. While then we are permitted, nay, commanded to engage in this all-important and truly angelic work, let us not act the part of Jonah, by fleeing from the presence of the Lord, but rather say with the prophet, (Isaiah vi. 8.) "Here I am, send me;" or, with Ahimaaz, "But, howsoever let me run."

Before I conclude, I cannot refrain from mentioning a case (the only one which has come under my notice) which exhibits a parallel to that which obtains among the Aborigines of South America. I refer to the native population of several of the islands in the East Indian Archipelago. There was a time, when that entire group was inhabited by a race of Pagans; but where are they now to be found? Not on the coasts, not in the most fertile and accessible spots—not where settlements have been made, and commerce holds her marts; but in the remote valleys and fastnesses of the mountains; there to remain, the secluded specimens of a race, who were once the undisputed possessors of the entire islands; in the heart of which, as it were, they are now imprisoned! And by whom has this been effected?

By a band of successful adventurers from Arabia, and Malacca, and Java; who, carrying with them the thirst for wealth, and the intolerant creed of Mahomed, have, in process of time, appropriated to themselves all the maritime districts, leaving the helpless Aborigines the choice of adopting their religion, or seeking an asylum in the interior of the country, in order to escape the alternative—slavery.

Thus it has happed with Solor, Floris, Gillolo, the greater part of Celebes, Sanger, and the Sooloo group, with others that might be mentioned. And, should it be asked, what is it that now repels the Missionary from their shores, and bars them from the approach of those who fain would convey to them the glad tidings of salvation?—we are constrained to say—the apathy of those who, bearing the christian name, have withheld their interference in their behalf, until the chains of Islamism have been too firmly rivetted to admit of their being broken.

Who can tell how many a fair opening for Missionary labour has been lost by delay; or calculate the responsibility which will devolve upon those who had it in their power to do good, and did it not! To go forward is the very essence of Christianity—to work while it is the day, and to hope even against hope; and who that has based his largest expectations upon the promises of an immutable God, has ever yet had cause to repent of his confidence. The

very same lips that gave the command, "Go ye into all the world, and preach the gospel to every creature," added, for our encouragement, the animating assurance, "Lo! I am with you alway, even unto the end of the world."

When we consider what many of the Indian Tribes of South America have suffered during the long and arduous struggle for temporal freedom, and their total ignorance of God, the source of light and peace; surely they have a claim upon the sympathies of those who themselves have experienced what it is to be delivered from the power of darkness and translated into the kingdom of God's dear Son.—To such it will not be necessary to add more than these words of the beloved disciple, "Let us not love in word, neither in tongue, but in deed and in truth."

There is also an important consideration which should not be omitted. Although, by the intolerant spirit of Popery, we are prohibited from bearing our public testimony to the truth as it is in Jesus, throughout the length and breadth of Spanish South America; by the good providence of God, some openings still remain, whereby the words of eternal life may be conveyed to the Aboriginal inhabitants beyond the limits of their control. An almost imperative duty consequently devolves upon our British Zion, to avail themselves of so manifest an advantage; which, by delay, may be irrecoverably lost.

Surely, under circumstances so peculiar and so urgent, we may not improperly adopt the language of St. Paul, and say, "A necessity is laid upon us, yea, woe is unto us, if we preach not the Gospel;" and who can tell but that the good seed of the word, thus scattered among those poor benighted Indians, and watered by the Spirit of the Lord, may not, after many days, appear, bearing precious fruit, far beyond the boundaries of their now contracted territory.

May the Lord quicken us all to greater faithfulness and zeal in his service, and pour out abundantly the spirit of grace and supplication upon his servants, that they may not neglect to beseech Him daily in behalf of the millions who are yet ignorant of a Saviour's love, having no hope, and living as though there were no God in the world; and especially at this time (when *the difficulty of obtaining Missionaries is so great)* that he will vouchsafe to raise up and send forth more labourers into his harvest.

The writer of the foregoing pages has just returned from an extended journey in South America, having visited the neighbourhood of the *Gran Chaco,* where, by the good providence of God, *a large sphere of Missionary labour is now open.* One Missionary has been left in the country to hold the ground, but

it is not right that he should stand alone. An opportunity now offers for the services of a Missionary, either Clerical or Lay, to prosecute this interesting and deeply important work. Applications addressed to the Secretary, Captain Allen Gardiner, No. 40, Montpelier Road, Brighton, will be duly attended to, and every necessary information respecting the Mission given.

Is there not in our British Zion, a man, who is ready to respond to this urgent call, to go over and help the Aborigines of that dark continent! Has the spirit of an Elliot and a Martyn departed from us? Is there none to take up the prophet's mantle and to go forth, not counting his life dear unto him, that he may proclaim good tidings of good among the Indians of South America.——THE HEATHEN OF THE GRAN CHACO, AND TERRA DEL FUEGO, LOUDLY CLAIM OUR CHRISTIAN SYMPATHIES.

"What do ye more than others."—Matt. v. 47.

Say Christian ! say—and can it be
The worldling e'er shall rival thee,
For some poor sordid gain ;
Mark how they compass sea and land,
From Greenland's snows to Afric's sand,
No dangers daunt—no climes restrain.

Can that be love that starts aside,
Nor heeds the call of Him who died,
To set thee free from Satan's chains ?
Think—had He waited till you sought,
The blessings which his blood has bought,
Where had you been ?—in endless pains !

How sweet, His parting pledge to hear,
"Lo ! I am with you—ever near."
Then on his promise still confide,
Though long the harvest you may wait
It will not—cannot come too late,
The prayer of faith was ne'er denied.

What though but one lost soul be blessed,
But one should reach the heavenly rest :
Your toil were well—full well repaid :
But who can tell what sovereign grace
For that neglected Indian race
Is yet in store, to be displayed.

Oh ! that Ahimaaz' zeal were found,
Burning in many a heart around,
To run—in any wise, to go :—
If 'twere to delve her golden ore,
Who would not press to gain that shore,
But ah !—to save a soul—how slow !

All are not called to till that field,—
But each may surely something yield,
And those e'en most who've least to spare ;
That which, if lacking, all were vain,
Which brings the first—the latter rain,
Continued—earnest fervent Prayer !

"THY PEOPLE SHALL BE WILLING IN THE DAY OF THY POWER." PSALM CX. 3.

"THE LORD GAVE THE WORD, GREAT WAS THE COMPANY OF THEM THAT PUBLISHED IT." PSALM lxviii. 11.

Hark! methinks a voice I hear,
A faint, but earnest cry;
The wrestling of a soul in prayer,
To Him who'll ne'er deny;
For grace he pleads—for strength to bear,
The ills he may be called to bear.

"All that I have, O Lord, is thine;
All that I am, thy Spirit wrought;
What should I not for Thee resign,
Whose precious blood my ransom bought.
Lord, here I am—my life—my all,
I hold obedient to thy call.

"Let but thy presence with me go,
Contented I could spend my days,
Where bleak Fuegia's tempests blow,
Or turbid Pilcomayo strays;
Mid torrid heats alike I'd wend,
Or where Antarctic snows descend—

" Or if thy hand should point the way,
To Patagonia's thirsty strand,
I'd hail the long expected day,
When 'mid some wild and wandering band,
I should declare, in Indian strain,
The tidings of a Saviour slain.

" Upheld by Thee, I've nought to fear,
For who can harm when Thou art nigh ;
My darkest moments thou canst cheer,
And strength in every need supply ;
I ask but faith in thee to live,
All else thou hast engaged to give."

I heard no more—but visions bright,
A glimpse of heaven displayed ;
Methought I saw, in garments white,
A countless host arrayed,
Singing with one united strain,
" Worthy the Lamb for us was slain."

From every land I there descried,
Some trophies of redeeming grace ;
Africa and Indian, side by side,
With rude Fuegia's abject race ;
And Chaco's sons ;—a glorious band,
Around the throne rejoicing stand.

And then methought, what holy zeal,
Within our languid hearts would glow,
Had we but faith to see and feel,
What ransomed spirits fully know :—

How precious is the living Word,
Which while on earth by grace they heard.

Who then would wait to count the cost ?—
But forward press with joy to bear,
The only balm for sinners lost,
To those still bound in Satan's snare ;
Till earth's remotest Tribes were taught,
What Jesus for their ransom wrought.

"THERE IS JOY IN THE PRESENCE OF THE ANGELS OF GOD OVER ONE SINNER THAT REPENTETH."—*Luke* xv. 10.

THE END.

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